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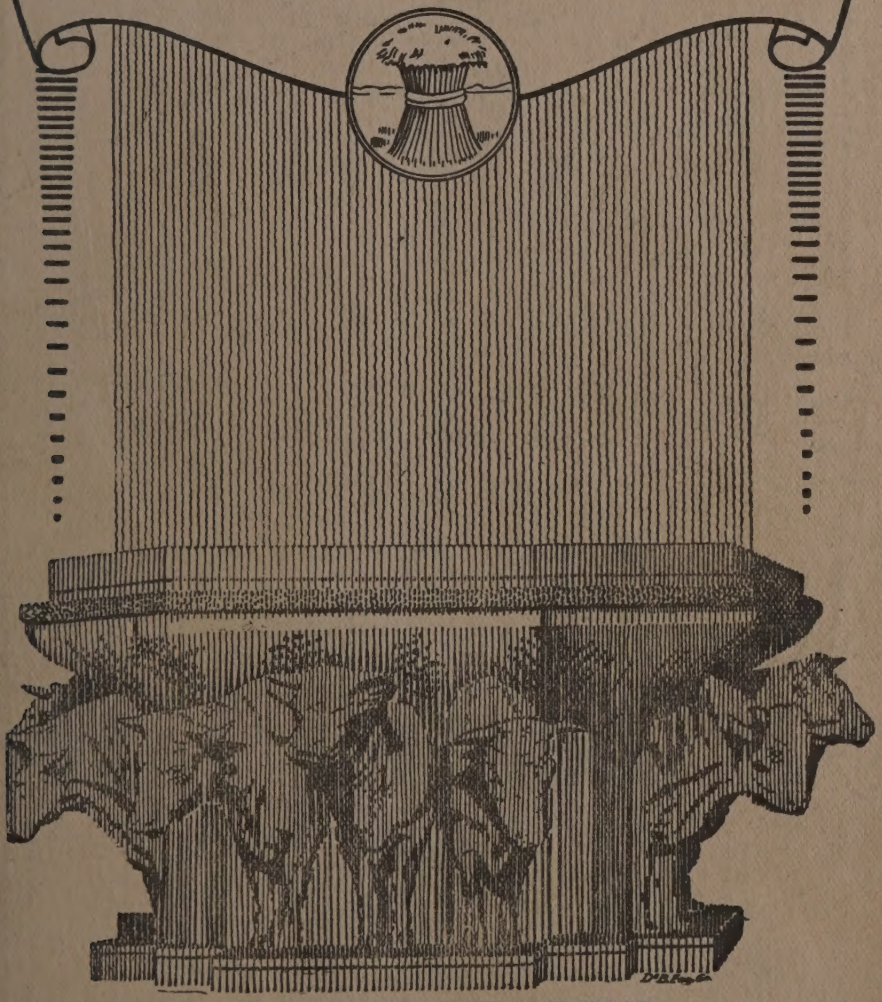

ORGAN OF THE RELIEF SOCIETY OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
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VOLUME VIII JULY, 1921 NUMBER 7

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# The Relief Society Magazine

*Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.*

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## Show Me the Way

*By Alice Foutz*

Father in heaven, to thee I bring
My wounded, sore, rebellious heart.
Thy balm, thy peace, I humbly crave,
I would be more, Lord, as thou art
Show me the way.

Make me more humble, chaste and pure;
Thy Spirit guide me day and night,
That I may feel "thy will be done,"
Make me more worthy in thy sight.
Show me the way.

For such as I gave thou thy life,
Thou suffered on the cross and bled;
Yet still thou bidst me bring my grief,
Rest at thy feet my weary head,
Show me the way.

Thou knowest all my grief and woe,
Bestow on me thy kindly smile,
Thy healing influence round me shed,
Walk thou with me my little mile.
Show me the way.

PRESIDENT CLARISSA SMITH WILLIAMS
Sixth General President of the Relief Society

THE

# Relief Society Magazine

Vol. VIII. JULY, 1921 No. 7

## Greeting

### From the General Presidency of the Relief Society

To our beloved co-workers, the Relief Society women of the Church of Jesus Christ of Latter-day Saints, we extend love and heart-felt good wishes. We are grateful to our heavenly Father for his blessings and his guidance which have been with the Society since its organization, and we humbly pray for a continuance of his divine favor in all our future efforts.

Having been called through the Holy Priesthood to serve in these responsible positions, we are anxious to magnify the call to the best of our ability. In our effort to go forward in the performance of this duty, we shall need the faith and prayers and support of every individual member of the organization, as well as the help of our Father in heaven, for all of which we humbly pray.

Since the organization of the Relief Society, by the Prophet Joseph Smith, March 17, 1842, the growth of the institution, like the growth of the mighty oak, has been substantial and continuous. With the aid and counsel of the General Authorities of the Church, and under the immediate leadership of the faithful and devoted women who have served as officers, supported by united and efficient workers, the great organization has grown in membership from 18 in the beginning to 48,204 today, with 1,171 branches, located not only in the United States, Canada, and Mexico, but in Europe and on the islands of the sea.

The service of the Relief Society has been even greater than its numerical growth, and it has extended throughout the Church wherever there has been need of a helping hand or a sympathetic heart. The sick, the weary and the sorrowful have been ministered to, and comforted; the needy and distressed have been succored; the aged have been visited and cheered, and the dead have been tenderly laid away.

In addition to this service, much time has been spent and a great deal of effort put forth along preventive lines, in strengthening the virtues of the community and improving conditions which have helped to cause many of the present day physical and social ills. Relief Society women have worked for better laws, for the enforcement of existing laws, and for all community movements which have had for their object the development of the community and the improvement of mankind.

These special duties, which were given to the organization by the Prophet Joseph Smith in the beginning, and other later commissions to the society, such as the storing of grain, the training of nurses, the establishment of the *Woman's Exponent,* and later the *Relief Society Magazine,* the work for the dead, etc., have all been faithfully carried forward. The present great interest in temple work is no doubt due in a large measure to the efforts of the women of the Relief Society.

In addition to its regular activities, the Relief Society, during the recent war, gave substantial assistance to the government. In the work of the State Council of Defense, in the food production and food conservation campaigns, in the Liberty Loan drives, and all phases of Red Cross work, the members of the Society were in the front ranks of the patriotic women of the country. Probably one of the most effective pieces of work done for the government during the war, by the society, was the turning over to the Food Administration of more than one hundred thousand bushels of wheat.

While rendering all this service, the spirit of testimony and the love of truth have ever been uppermost with the women of the Society, and the desire to live in conformity with the gospel in its fulness has been the goal toward which every Relief Society woman has striven.

Nor have Relief Society women worked only for others and for one another in loving service, but they have worked with one another, in a united systematic effort for their own improvement and education, by close application and careful study, with two objects in view: first, to fit and train themselves for better service as leaders, teachers, and mothers in Israel; and, second, to raise their own personal standards physically, mentally, and spiritually. They have studied the gospel of Jesus Christ eagerly with other subjects related thereto, and have taken up various courses along other lines, such as literature, art, home economics, and community welfare work.

Realizing that the most important factors in the success of the Relief Society are the loyalty and devotion of the individual members who make up the organization, our hearts go out in gratitude to them one and all, and we pray that these women who

are absolutely loyal to the Society, and to their leaders, and who lay self aside to work for the great good and the ultimate success of the Society, will be blessed and comforted and have peace of mind forever.

We commend and appreciate the work of all who are connected with the organization: the general officers and board members with their special work, the stake and local officers with the detail work, and every single member of the Society. We respectfully ask you all to help us in the loving work of the Master, in which we are all engaged. Everybody eligible is needed. The dear aged sisters are needed always, because they are ripe in wisdom and full of faith and testimony. What would the organization be without them? The middle-aged women are needed because of their vigor and power and ability to give service. The young mothers, though they have many cares, are needed because, with their bright and eager minds, they give efficient help and great inspiration, and because they also need training themselves; for in a few years they will be left to carry on the work.

The work of the great Relief Society as guided by our late beloved President, Mrs. Emmeline B. Wells and her associates, and by those faithful and energetic women who preceded them, supported by the women of the Church, has no doubt been gratifying to our heavenly Father, as it has been to the authorities of the Church. Let us continue with this labor of love. Let us not be satisfied unless we do our best in all things. Let us be alert and improve our service to others by study and training. Let us not forget the objects for which we were organized, but faithfully magnify our calling in the service of God and humanity, and extend our activities as conditions may demand. Let us not forget to emphasize our testimony bearing, for our testimonies and our faith are increased and made stronger, by so doing. And above all things let us earnestly seek the Lord for his guidance, realizing that all the gifts and learning of the world cannot compare with the knowledge and testimony of the gospel.

Now, dear sisters, may the Lord give you much joy in your labors, and may he bless you and bless us with his Holy Spirit continually, is our constant prayer.

Clarissa Smith Williams,
Jennie Brimhall Knight,
Louise Yates Robison,
General Presidency National
Woman's Relief Society.

# Our New Presidency and General Board

After the release of our long-time leader President Emmeline B. Wells, on April 1, 1921, and her counselors and board, her first counselor, Clarissa Smith Williams, was appointed by the Presidency of the Church to be General President of the Relief Society. The story of this reorganization was given in full in the last number of the *Magazine*.

Now we are presenting to our readers sketches of President Williams, and all of her officers and board members that our sisters may become somewhat acquainted with the new workers who have been chosen to these responsible positions. As we visit you, and you visit the semi-annual conferences, you will gradually become familiar with our faces, our voices, and our general characteristics. We come before you in true meekness of spirit, and bespeak for us all, even the last and the youngest, your hearty support, your love, prayers and full confidence. Only so can we and you fulfil our high and holy destiny. We owe you service and devotion, you owe us fealty and affection. To the future we turn our upward gaze and we know in Whom we trust!

## SKETCH OF CLARISSA SMITH WILLIAMS

Our honored new President Mrs. Clarissa Smith Williams comes to her task with a ripe experience, a wide vision, and a clear comprehension of her future problems. She is among the best type of pioneer descendant, herself not unfamiliar with pioneer toil and pioneer sacrifices. Mrs. Williams was born in this city in the old Historian's Office, on East South Temple St. It was at that time the home of her parents, the late President George A. Smith and Susan E. West Smith. Her father was then Church Historian and was later first counselor to President Brigham Young. President Smith was a first cousin to Joseph Smith, the prophet, their fathers being brothers. Mrs. Williams' mother is still living in this city, and is a well known temple worker.

Mrs. Williams' education was acquired in the best schools the territory then afforded. She was graduated from the University of Deseret, now the University of Utah, in 1875. After her graduation she successfully conducted a private school and

was afterwards employed in the city and county schools. She was married to William N. Williams, July 17, 1877, and they have seven living children, two sons and five daughters.

From her early girlhood, Sister Williams has been an active and faithful Church worker, filling the positions of Sunday school teacher, and first counselor in the first Primary organization in the Seventeenth ward. Later she became actively engaged in Relief Society work, a work which she has continuously and perseveringly carried on. She commenced her labor in the Relief Society at the age of sixteen as assistant block teacher; was secretary and later president of the Seventeenth ward Relief Society and was assistant secretary of the old Salt Lake stake organization. At the time of the division of the old Salt Lake stake, in 1904, Sister Williams was appointed president of the Salt Lake stake Relief Society. November 7, 1901, she was appointed treasurer and member of the Board of Directors of the General Relief Society. At the April general conference of the Church, in 1911, she was appointed first counselor to the president of the Relief Society, Emmeline B. Wells, which position she held till the recent reorganization. She has traveled extensively in the interests of the Relief Society, having visited many of the stakes of Zion throughout Utah and the United States. She has attended as the Relief Society delegate various congresses of the National Council of Women, of the United States (with which organization the Relief Society is affiliated) having visited New Orleans, La., and Toledo, Ohio. In May, 1914, she attended the International Council of Women in Rome, Italy, having been elected one of nine delegates from the United States to that conference. At the close of the sessions in Rome (which lasted two weeks), she and her husband toured Italy, Switzerland, France, Germany, England and Wales. In addition to her Church work, Mrs. Williams has devoted some time to the advancement of women, and to literary and patriotic work. She is a charter member of both the Utah Society of the Daughters of the Revolution and of the Daughters of the Pioneers. She is a member of the Authors' Club, the Red Cross Civilian Relief Committee, and is first vice-president of the Women's Civic Center. During the recent war she was appointed chairman of the Women's Committee National Council of Defense, for the state of Utah, by Dr. Anna Howard Shaw, national chairman of women. Mrs. Williams was also appointed chairman of women's work for the state of Utah and a member of the executive committee of the State Council of Defense, by the Governor.

Mrs. Williams is gifted with rare executive ability, and is a natural leader of women, being endowed with the highest qualities of mind and heart. Her genial and friendly disposition, her

pleasant personality, and her goodness instinctively draw every one to her. She is sympathetic and charitable and delights in making others happy. Although Mrs. Williams has given much valuable service to the Church and to the public, she is typically a home woman, and is a loving, patient and devoted mother to her large family. Our new president is well qualified to carry on the beautiful traditions of sacrifice and service left behind by her worthy predecessors. Mrs. Williams measures well up to their standards and begins her new duties with the love and prayers of all her associates both far and near.

MRS. JENNIE BRIMHALL KNIGHT

Mrs. Jennie Brimhall Knight, First Counselor to Sister Clarissa Smith Williams, was born in Spanish Fork, Utah, December 13, 1875. She is the daughter of Alsina E. Wilkins and George Henry Brimhall, President Emeritus of the Brigham Young University. She was married to Jesse William Knight, January 18, 1899, in the Salt Lake temple. Jennie was brought up under the most favorable conditions, spiritual and educational. The position to which Mrs. Knight has been called is an important one, but we are confident that the marked success that has crowned her efforts in past undertakings, will be enjoyed in her new activities. The spirit of service has always actuated the life of Mrs. Knight, through which she has made a host of friends and admirers who appreciate her splendid efforts in the accomplishment of good. Service of this kind will not be a new experience for Mrs. Knight, for, throughout her life, she has been associated with organizations established for the betterment of mankind. For five years she was stake president of the Young Ladies' Mutual Improvement association, in Taylor stake, Canada, and upon her return to Utah, presided over the Utah stake organization for eight years, during which period she was matron of the Brigham Young

University for three years, of which institution she was a graduate. Since that time she rendered faithful and efficient service in the Relief Society organizations throughout Utah stake. Mrs. Knight and Mrs. R. E. Allen, the present president of the Utah Stake Relief Society, have the honor and distinction of being the first two regularly called lady missionaries to labor in foreign missions, and filled a faithful mission in England. During the world war, Mrs. Knight was chosen second vice-president of the Women's Council of Defense of this state, and while engaged in that work, went to Washington, D. C., to represent Utah and her people.

The selection of Mrs. Jennie Brimhall Knight as first counselor to President Clarissa Smith Williams, will meet with wide favor from hosts of people who know and respect her honored father, the famous educator, Dr. George H. Brimhall. Essentially modest and retiring in her own nature, which quality she largely inherits from her mother, Jennie still possesses an abundance of lively intelligence, which prompts her to seek eagerly after the larger and better things of life. Sister Knight has been reared in that struggle and toil which develops the pure gold of character. Her marriage into a prominent and wealthy family, but served to enlarge her naturally deep sympathies, and to strengthen her eager desire for loving service to all mankind. Her husband is one of the presidents of the Utah stake of Zion and is himself among the noblest type of Utah Pioneer descendants, entirely without pretense or pride, as are all of Uncle Jesse Knight's family. Sister Knight will fill her new station with grace and inspiration, while acknowledging her constant dependence on that divine guidance which she has ever sought and found.

### SKETCH OF MRS. LOUISA YATES ROBISON

Sister Robison was born in Scipio, Millard county, Utah, fifty-five years ago, when the little town consisted of two or three log rooms and a score of "dugouts." A log stockade served as a meetinghouse and place of refuge for the women and children during the Indian uprising which was at its height at the time of her birth.

Louie's first journey was taken when five days old. Kind neighbors lifted her mother's bed in a wagon and themselves pulled the wagon into the stockade, the Indians having killed three men of the little colony, and driven away all the horses and cattle.

Sister Robison does not claim the honor of being an original, honest-to-goodness 1847, Utah pioneer, but she did pass through much of pioneer life. She has helped to wash, dye, spin, and

weave the cloth for her dress; knit her stockings, braid the straw, and make the paper flowers for her hat.

Her parents were Thomas Yates, for many years Bishop of Scipio, and Elizabeth Francis Yates, who will be remembered by the older sisters for her excellent work as president of the Relief Society of Millard stake. Fine, high principled English people, the parents were, whose simple home life was ideal.

Under her mother's leadership Sister Robison has "gleaned" wheat for the Relief Society, gathered Sunday eggs, sat up with the sick, and helped care for the dead.

She attended the Brigham Young Academy in Provo for a short time only, as she was married when very young to Joseph L. Robison. Her husband has always encouraged her to keep up her religious and public work which she has done even while rearing her family. She has borne two sons and four daughters, and is a devoted wife and mother: as a proof of this, her grown-up son calls her his inspiration. This same love and comradeship has been the secret of her success in the Mutuals where she was ward president for years.

When the call came for women's work in the World's War, Sister Robison took the training in surgical dressing and not only qualified as supervisor of the gauze room but was sent by the Red Cross as instructor of classes.

In 1914 Mrs. Leonora T. Harrington, president of the Granite stake Relief Society, selected her as a board member and later as her first counselor. Here she has endeared herself to the women of the stake. Sister Robison is also greatly interested in genealogy, at which she is working every hour she can spare from home and other duties.

Some will wonder about the choosing of many of our new board members; but those who once meet our new second counselor, and those who are moved by her natural eloquence, which is always informed and permeated by the spirit of love for the

Savior and all of his children—these will no longer wonder why President Clarissa Smith Williams, chose this lovely and loving heart to assist her in her new responsibilities. Not only is our Sister Robison gifted with tender affection and solicitude, she possesses in herself large powers of initiative, coupled with practical ability to focus and realize her visions and dreams. She is very tactful and never antognize those with whom she labors, for she is far more interested in the work of righteousness than she is in her own honor or glory. She is greatly beloved in the Granite stake of Zion, and her president, Mrs. Leonora T. Harrington, in mourning over the loss of "her right hand man," as she expressed it, can only be comforted by the assurance that she herself, with her own powers of leadership can easily proceed to train a few more women like Sister Robison and Sister Whipple for wider spheres of usefulness.

The General Board of the Relief Society are enriched by these recent Granite stake acquisitions; especially are we all grateful for the sweet association of our Counselor Sister Louisa Yates Robison.

MRS. AMY BROWN LYMAN

*By Alice Reynolds*

General Secretary of the General Board of the Relief Society, is a daughter of John Brown, a pioneer of 1847, and Margaret Zimmerman. She was born in Pleasant Grove, Utah, February 7, 1872. She is of Scotch-Irish and German extraction, a mixture of blood that accounts for her intellectual balance, and much of her native charm.

Her distinctive brown hair and brown eyes come to her from the Bavarian Germans from whom she is descended.

As a child she loved to study, a fact not to be wondered at when one realizes that her maternal grandfather was graduated from a Ger-

man University, and that her father was teaching school with the end in view of entering a college to prepare for the ministry, when he became a convert to the Church of Jesus Christ of Latter-day Saints.

In her early "teens" Mrs. Lyman entered the Brigham Young University, from which institution she was graduated with the class of 1890, the last year of Dr. Maeser's official connection with the school. Among her classmates, with whom she was a great favorite, she was noted for her fidelity to work, her common sense, and her abundant good nature. Miss Brown was placed at once on the teaching staff of her alma mater, where for four years she taught in the training school of that institution. In addition to the work in her department, she taught Domestic Art and Physical Culture, being one of the first students to take training under Professor Maud May Babcock. She also served as matron of the institution.

From the first she was talented as a teacher; teaching with her was a veritable gift. The two years following her work in Provo, she taught in the Salt Lake City schools, under the superintendency of Dr. J. F. Millspaugh. Here, as in Provo, her teaching attracted unusual attention, and had she not been contemplating marriage, she would in all probability have yielded to Dr. Millspaugh's earnest request to train for supervision work.

Mrs. Lyman was married September 9, 1896, to Richard R. Lyman, now a member of the Council of the Twelve, and a son of President Francis M. Lyman. They have two children, Wendell Brown and Margaret.

For a number of years, Mrs. Lyman's chief energy was directed to home-making. Her sense of order, and above all else the sweetness of her nature, make of her a home-maker and hostess of the first rank.

In the fall of 1902, Professor Lyman, then on the teaching staff of the University of Utah, obtained a leave of absence to do graduate work in the East. Mrs. Lyman accompanied him, and both in the University of Chicago and Cornell University, she availed herself of many of the opportunities for advancement that are offered in centers of learning.

While at the Brigham Young University, she took the courses in Psychology and Pedagogy given by Professor Benjamin Cluff, and since moving to Salt Lake City has taken work in both history and English at the University of Utah.

Fortunately for all with whom she is connected, she was called forth from the home to minister in a public sphere. Amy Brown Lyman began her Church work as secretary of a primary association at the age of eleven. She has held all the chief offices

in the Mutual Improvement Association of a ward, been connected with the Sunday School as teacher, and was teaching in an M. I. A. class when she was called to the General Board of the Relief Society, October 5, 1909. On May 25, 1911, she became assistant secretary and on the resignation of Olive D. Christensen in August, 1913, she became General Secretary of the association.

It would seem that in the very nature of things she was destined to become a secretary, for she has held that office in so many organizations in which she has served. Taking into consideration her other qualifications for the work, it is eminently fitting that she should have been chosen secretary of this chiefest woman's organization of the Church. That she has brought to her high office the talent and ability to do her work is evident from what has already been accomplished. She has installed a thorough up-to-date filing system, an accurate, well indexed record of the activities of the General Board, and established a permanent and accurate system of keeping the accounts.

During the period of Mrs. Lyman's connection with the organization she has been three times a delegate to the National Council of Women, once a delegate to the Congress of Women of the United States.

In recent years she has been deeply interested in family welfare work and has made a special study of this fundamental portion of Relief Society work. At the beginning of the world war she took the Red Cross Home Service Course, and a year later spent two months in field work in the Denver City Charity Office. In connection with this work she has been three times a representative to the National Conference of Social Workers.

That Mrs. Lyman has marked ability as an executive is apparent to all acquainted with her work, yet her success in the past and the present is not only due to her intellectual acumen, her persistency and hard work, her sense of order and ability "to put things over," but also to a kindly sympathy that understands, and a rare personality which some thinkers affirm to be the greatest of all the gifts. Hers is a personality that wins on the instant, a personality that has brought to her a host of admirers, who are devoted and willing to follow where she leads.

And all her natural gifts have been heightened by her love of truth, as revealed in the gospel of Jesus Christ. The daughter of a mother of very rare spiritual nature, and of a pioneer father, for many years a bishop, herself a student of Karl G. Maeser; a wife of a member of the Council of Twelve, truly this highly gifted woman has been and is in an environment eminently fitting for one chosen to be a spiritual leader in Israel.

SKETCH OF MRS. EMMA A. EMPEY

Mrs. Emma A. Empey who was appointed as general treasurer of the Relief Society, in May, 1911, held that position with signal success until the recent reorganization of the Board; she has, therefore, had a decade of fruitful experience in service on this Board and is well qualified thereby for her new duties. She was born at Tipton, Staffordshire, England, and received her education in an English private school for girls. Her father was John Adams, and her mother was Sarah Tranter Adams. Her family came to Utah in September, 1881, and went to St. George on a visit to her Uncle Samuel Adams, returning to Salt Lake shortly after and settling here. Emma was married, June 24, 1890, to Bishop Nelson Empey who was then a widower. She was naturally of a clerical mind, thrifty and yet generous to a fault, and with a tender heart for those in distress, so that she became a great help to her husband in the accounting and visiting duties of his office. She was appointed superintendent of the Women's Department of the State Fair, in 1903, which position she held until 1912, after becoming a member of the general board of the Relief Society. On March 6, 1900, Mrs. Empey was appointed superintendent of the Relief Society nurses, which responsible office she pioneered, creating an Exchange Bureau of wide usefulness between our physicians, nurses and the people who needed this kindly help. She has filled that position faithfully up to the present time. Mrs. Empey is conscientious, loyal to her religion and of a natural kindly, gracious temperament. She is a fine example of the well-trained English housewife and lady. Mrs. Empey becomes the senior member of the General Board through her new appointment. She will be, as always, wise in counsel, conservative in action, and will be always loyal to the Priesthood and to her associates.

SKETCH OF SUSA YOUNG GATES

*By John A. Widtsoe*

Susa Young Gates, daughter of President Brigham Young and Lucy Bigelow Young, was born March 18, 1856, the first child born in the Lion House.

Mrs. Gates was educated in the University of Utah and the Brigham Young Academy at Provo. She also studied literature and physical education in the summer school of Harvard University, in 1892.

On January 5, 1879, she married Jacob F. Gates. Her living children, all well known, are: Mrs. John A. Widtsoe, Professor Brigham Cecil Gates, Mrs. A. E. Bowen (Emma Lucy Gates) Harvey Gates, and Franklin Y. Gates. She has buried seven sons and one daughter.

From her earliest childhood, Mrs. Gates has been devoted to education and has exceptional literary and artistic abilities coupled with unusual powers of organization and leadership.

In her early youth she learned stenography and was an official reporter of the first Retrenchment Society in 1870, and of the dedication services of the St. George, Logan and Salt Lake temples. In 1879 she organized the music department, and in 1894 the domestic science department, of the Brigham Young University.

During her student days, she was a member of the 1868-70 staff of the *College Lantern,* the University of Utah magazine; in 1889 she founded the *Young Woman's Journal* which she edited for eleven years, when she presented her holdings in the property to the General Board of Y. L. M. I. A.; in 1914, by appointment of President Joseph F. Smith, she became the first Editor of the *Relief Society Magazine.*

The literary labors of Mrs. Gates have been voluminous. Stories, plays, poetry, editorials and essays have flowed steadily from her pen for over fifty years. She published the first elementary treatise on genealogy in 1907, and in 1915, an elaborate surname book; for thirteen years she edited the genealogical department in the *Deseret News* which department she founded; she has published a history of the Y. L. M. I. A., and has written many of the Relief Society guide lessons; an indefatigable student of the scriptures, she is also well versed in Church History. She wrote Lydia Knights History and *Heroines of Mormondom.* Her novel *John Stevens Courtship* is a well-known "Mormon" classic.

Mrs. Gates has been an intelligent and valiant promoter of Woman's Suffrage. She has taken part in local, national and world movements for the proper emancipation of woman; and served five years as National Chairman of the Press Committee of the National Woman's Council; and in connection with this work she has visited Washington, to attend Women's conventions five times; in 1899 she was an official speaker and delegate to the London Woman's Congress; at the Copenhagen Woman's Congress she was the sole U. S. representative of the International

President Mrs. May Wright Sewell; in 1914 she was a delegate and speaker at the Woman's congress in Rome; and introduced Genealogical Class work in the International Genealogical Conference held in San Francisco in 1915. She was one of the U. S. delegates and a speaker at the International Household Economic Congress in Canada in 1902, and was the guest of honor at the Omaha Congress of the same body in the year following; she headed the Utah delegation which attended the final and triumphant Woman's Suffrage victory Convention in Chicago in February, 1920, and received the Utah gold medal as one of the first women voters of 1870. In addition she has traveled frequently and widely in many parts of the earth. In this public work she has been aided by her power of clear thought and splendid public speaking.

In 1889 Mrs. Gates was made a member of the General Board of Y. L. M. I. A. on which she served until May 8, 1911, when she was appointed by President Joseph F. Smith a member of the General Board of the Relief Society. She held the office of Corresponding Secretary to the Board from September 25, 1913, to April 2, 1921. For many years she has served faithfully and devotedly as a temple worker, beginning her work under her father's appointment as a recorder and temple worker in the opening of the St. George Temple, January 1, 1877. She is the oldest member in term of service of the Board of Trustees of the Brigham Young University (since 1892) and was a trustee of the Agricultural College for seven years from 1905-11. She is a member of the leading National Genealogical Societies among them being the New England and London societies, is an honorary member of the California Genealogical Society and an associate member of the National Genealogical Society at Washington, D. C.

By word and pen Mrs. Gates has inspired hundreds of young people to make their lives more serviceable. She has given fully to others of her time and means and magnetic personality. Her first constant thought has been the upbuilding of the Church of Christ. That she has accomplished so much in her life is due, next to the favor of God, to the great gifts with which she has been endowed. She is a worthy daughter of her great father. Her long and intimate friendship with the leaders of the Church past and present is founded on her sympathy and tact, together with a gift for friendly companionship with men and women, of all ages and degrees, has given her a liberal religious education; she was an intimate friend of Susan B. Anthony, Clara Barton, Anna Howard Shaw, Ida Husted Harper, Mme. Lydia Von F. Mountford, Lady Aberdeen and May Wright Sewell. She has been

entertained in the homes of all of these as an honored guest and co-worker. Her correspondence with the great women of the world has been and is voluminous.

Above all Mrs. Gates is a true Latter-day Saint. Teach her the needs and requirements of the Church and she will make any sacrifice to do her duty and help carry on the great Latter-day work to which she is committed.

### MRS. JEANETTE ACORD HYDE

*By Louetta Brown*

The twelfth of December marks the birth anniversary of one of Utah's most esteemed and illustrious women, Mrs. Jeanette Acord Hyde. Mrs. Hyde received her education in the district schools of the state, the Brigham Young University, and the University of Utah. Jeanette Acord married Joseph Smith Hyde, a son of Orson Hyde, and of this marriage there have been born five children, three sons and two daughters whose names are as follows: Jay, Orson, Romania, Golda and Frank. These children have all had the advantage of high school and college education.

Mrs. Hyde began her official activities as an officer in the Y. L. M. I. A. of the 22nd ward, Salt Lake stake, where she efficiently and patiently served for nineteen years, during which time she was also an active member of the social welfare committee, under the direction of Mrs. S. O. B. Cummings, one of Salt Lake's leading women in social uplift.

During President Grover Cleveland's administration Mrs. Cummings and Mrs. Hyde were instrumental in organizing and maintaining soup-houses for supplying the poor people of Salt Lake City with food. From this time on Mrs. Hyde has been active in both civic and Church affairs. For two years she was a member of the Y. L. M. I. A. Board, Liberty stake, and prior to the organization of the Bee Hive girls of the Y. L. M. I. A., was associated with Mrs. Hugh J. Cannon, first counselor to Mrs. Emily B. Higgs, then the president of the Y. L. M. I. A. of Liberty stake, in the establishment of Camp Glen at the mouth of Cottonwood Canyon. Camp Glen was provided for a recreation and pleasure resort, that girls of meager means might have a suitable and comfortable place to spend their summer vacations.

Mrs. Hyde is especially well known among the young girls of Liberty stake as a most congenial and desirable companion and chaperon. Her youthful and cordial manner makes her be-

loved by all the young people. Among the people of her neighborhood she is known for her motherly qualities and generous sympathies, and is often called upon to serve as the neighborhood nurse, frequently going by day and by night to relieve the suffering, the afflicted and the dying, affectionately attending also to the proper care and clothing of the dead.

Mrs. Hyde was called and set apart by the late President Joseph F. Smith to serve as a member of the General Board of the Relief Society in March, 1912. Since 1913 she has served as the business manager of the *Relief Society Magazine,* which position, under the reorganization of the General Board of the Relief Society, she still holds. During the world war she was a member of the City and State Council of Defense, a member of the Liberty Loan Committee, and was chairman of the Conservation Committee under the Honorable Herbert Hoover. During the summer of 1917, she directed the signing of 7,500 food cards of the women of the State of Utah with such dispatch that they were the first food cards to reach government headquarters at Washington.

During the influenza epidemic, Mrs. Hyde supervised the making of 10,000 masks, and, at the opening of the Judge-Mercy emergency hospital in this city, aided in the care of influenza patients. She was placed in charge of the distribution of clean linen and visited the hospital daily in discharge of this duty. When the "flu" had gone the rounds and her services were not required by others, she contracted the disease, from the effects of which she has not yet entirely recovered.

She has assisted in the care of many mothers during the crucial time of the birth of their children, and upon a number of occasions was the only available help in bringing the children into the world.

Notwithstanding Mrs. Hyde's many activities as a civic and social worker, she has in no way neglected her duty as wife and mother. In addition to the family responsibility, her efficiency and devotion to her domestic duties enabled her to win the National prize for the best war garden and for the canning of fruits and vegetables for which she holds a United States certificate. She also has received prizes for the best bread, pastry and salads.

Mrs. Hyde was among the prominent citizens of the State who were instrumental in the organization of the Civic Center, where she has served and is now serving as an officer and director of this worthy organization, being the third vice president and chairman of the Economic Department.

Mrs. Hyde has always been an active political worker, being chosen as delegate at large to represent the State of Utah at the Chicago convention which nominated the Honorable Warren G.

Harding for President of the United States. She is a member of the Republican National Executive Committee, being one of the first women upon whom this honor has been conferred, and in this capacity she with her associates, under the direction of President Harding, has charge of the executive work involving the interests of the Republican women of the United States. During her recent visit to Washington she was entertained at luncheon in the White House by President and Mrs. Warren G. Harding. She is executive member of Red Cross chapter of Salt Lake county, having occupied that position since 1917; also member of Social Welfare Committee. She also is now appointed to the Board of Regents of the University of Utah.

When women are known for what they are and for what they have accomplished, Jeanette A. Hyde will have no occasion to regret her accomplishments or the high esteem in which her friends hold her.

MISS SARAH M. MCLELLAND

Sister McLelland was born of sturdy Scotch-Irish parentage; her parents were Thomas and Elizabeth M. McLelland, who received the gospel in Scotland, in 1841, and, after faithful service in the Church in their native land, emigrated to America on their wedding day, in 1844, in order to realize a long cherished desire to meet the prophet of the nineteenth century, Joseph Smith, who had received such a wonderful vision of the Father and the Son.

Brother McLelland assisted in the completion of the Nauvoo temple as a stonecutter, and afterwards passed through all of the hardships of the expulsion from that place, finally arriving in Salt Lake, in 1848, where he also assisted in the building of the Salt Lake temple. After arriving in Zion, Brother and Sister McLelland continued active in service, the former as bishop, and the latter as president of the Relief Society.

Following the splendid example of her parents, Sister Sarah M. McLelland, naturaly spiritual in her nature, has spent all her life in active service in the Church. Commencing her work of preparation early in life by attending the school of Franklin D. Richards and later that of Dr. Karl G. Maeser, she began her active work as a teacher in the first Farmers ward Sunday school, in 1876. Since then she has served faithfully in the following capacities with such marked ability and devotion to duty that she has left the impress of her splendid personality in the hearts of many of the young men and women of Zion:

Ten years as counselor and five years as class leader in the Y. L. M. I. A.; four years as a stake board member, and later counselor to the Granite stake president in the Y. L. M. I. A.; in 1909 and 1910, she filled a mission to the Central states, and in 1914 completed the special course of the Relief Society in Red Cross work; six years as teacher, first in the junior and later in the senior theological class of Farmers ward Sunday school, fitted her to assist in the Teacher-Training class in that ward; in addition to the exacting Sunday school work, Sister McLelland has for the past ten years been active as a member of the General Board of the Relief Society, frequently visiting in this capacity all parts of the inter-mountain country.

Notwithstanding her many Church duties, Sister McLelland also faithfully assisted her mother for seventeen years in rearing the family of six small children left motherless by the death of her twin brother's wife. She holds a life membership in the Daughters of the Pioneers and the Genealogical Society of Utah.

All of Sister McLelland's long and faithful service in the Church of Jesus Christ has been characterized by willingness to work, cheerfulness in the performance of onerous duty, keenness of insight into human nature, tolerance for the differing opinion of others, and an intense spirituality which recognized in every erring soul a child of God whose heart could be reached only through loving kindness and sympathy.

SKETCH OF LILLIAN CAMERON

Miss Lillian Cameron is the daughter of David and Sarah A. Childs Cameron. She is of the third generation in the Church on her father's, and the fourth on her mother's side. Her father was born in Scotland and her mother in England. She was born in Salt Lake City. She has been a teacher in the Sunday schools, in all the grades, and in the Y. L. M. I. A., having acted as first and second counselor in the Eleventh ward Mutual. She was employed in the Historian office in 1908, and in 1909 in the Genealogical office. Her best public work, however, has been done in the office of the Genealogical Society of Utah where she is assitant librarian and in charge of the research and recording department. By years of close study and practice of the intricacies of genealogical work she has become an expert, and one of the best informed in the Church along these lines. As such her services to the Genealogical Society and, through it, to the Church, is of great value.

She has acted as stake chairman of the temple work in the Ensign Stake Board Relief Society, giving splendid satisfaction by her labors.

She is naturally refined, intellectual, and her expert knowledge of genealogy, as well as other educational topics, make her an invaluable help to the General Board.

MRS. ANNIE WELLS CANNON

Wherever Mrs. Cannon is known she is loved and respected, and those who know her or know of her comprise a multitude. She was born in this city in 1859, and is the daughter of the late General Daniel H. Wells and Emmeline B. Wells. Her education was obtained at a private school, later University of Utah. In 1880 she was married to Colonel John Q. Cannon. Her home life has been as beautiful as it was busy, and she is the mother of twelve children.

No one woman in the nation has a finer or fuller record for practical public service. She was one of the very first exponents and advocates of woman suffrage in the state. She is a charter member of the Utah Woman's Press Club, a member of the Daughters of the Pioneers and of the Daughters of the Revolution. For fifteen years she was associate editor of the *Woman's Exponent*, and for ten years was a member of the general board of the National Woman's Relief Society and traveled throughout the western states in that capacity. From 1915 to 1919 she was president of the Daughters of the Pioneers. In all these years she has never shirked a duty.

A commentary of Mrs. Cannon's life of public service would not be complete without mentioning her splendid record in the 1913 session of the state legislature. She never missed a roll-call during the entire session and a large portion of the social legislation secured by the women of the state was directly due to her own personal efforts. When asked for a statement of her work in this session she modestly replied that she was pleased to have had a small part in the passage of the minimum wage law for women, the dependent mother's pension law, and the law creating the office of a woman deputy in the department which has the supervision of all forms of employments. But we know that Mrs. Cannon played no small part in the enactment of this legislation, and it goes without saying that she deserved re-election.

She is a charter member of the Utah Woman's Press Club, Daughters of Utah Pioneers, and president of the latter society, 1915-17. President of Pioneer stake Relief Society from March, 1904, until January, 1920 when honorably released to resume work on the General Board having been appointed to that office by President Grant, December, 1919. Was elected president of the Utah War Mothers, in 1917, served during the war and was on the committee for the celebration of the home coming of Utah's soldier boys, also on the committee for the reception of President Woodrow Wilson. During this period the beautiful gold star flags were presented to the state by the War Mothers.

Mrs. Cannon was appointed by Herbert Hoover, chairman for Utah for the European Relief Campaign, December 28, 1920 and within six weeks the state had forwarded something over $91,000 to this cause.

MRS. LALENE H. HART

Mrs. Lalene H. Hart is the daughter of Brigham A. and Mary R. Hendricks. She was born at Lewiston, Cache county, Utah, in 1885. She early began her educational and Church activities. Naturally intellectual she was given the opportunity by her progressive parents to secure an excellent education. She is a graduate of the public schools of Lewiston and of the Brigham Young College, at Logan, specializing in studies which would prepare her as a teacher in household economics. She went East after her graduation and attended the Simmons College at Boston for several terms. On her return she filled the following positions: assistant instructor in the Brigham Young College, teacher in Household Economics in the Night School at Nephi, Utah, and at the Cassia stake Academy, Oakley, Idaho. She was later made head of the Household Economics Department in the Brigham Young College, Logan, Utah. She has been very active in the organizations of the Church and served as teacher in the Sunday school, teacher in Primary, teacher in Y. L. M. I. A. She was a member of the Stake Board Religion Class, in Cache stake. She was President of the Y. L. M. I. A. of Benson stake, and secretary and counselor in the Relief Society of Richards ward, Granite stake, holding the latter position at the time of this appointment.

On June 23, 1915, she was married to President Charles H. Hart, who had lost his wife over two years before. Going into a family of ten children she mothered and raised them with lov-

ing solicitude. Of all the many traits in her admirable character, perhaps the most predominating ones are: punctuality, efficiency, and fidelity to trust. Naturally care-taking she faces the problems of life with a deep sense of responsibility which does not permit her to neglect or evade any phase of her life work. Sister Hart will be a distinct addition to the new Board.

MRS. LOTTIE ROBINA PAUL BAXTER

Sister Baxter was lifted right out of the Presidency of the Liberty stake Relief Society, to become a member of the General Board of the Relief Society. She was born February 14, 1870, in Salt Lake City, Utah, the daughter of James Paul and Elizabeth Evans. She attended the University of Deseret and later took a special course in literature at the University of Utah. She was baptized when eight years of age, and when nine years old began serving as secretary in the ward Primary Association. In 1887 she was chosen as secretary of the Y. L. M. I. A. of the Tenth ward, Salt Lake City, which position she held until April 12, 1892, when she was chosen as secound counselor to the president of the Y. L. M. I. A. in the Tenth ward. From July 6, 1887, to April 26, 1903, she acted as president of that association, and later served as an aid in the Salt Lake stake Board of Y. L. M. I. A. When the Salt Lake stake was divided into four stakes, in 1904, she was chosen as stake president of the Y. L. M. I. A. in the Liberty stake, which position she held until 1912, and then acted as class teacher for one year in the Tenth ward, Y. L. M. I. A. In 1914, she was chosen second counselor in the Liberty stake Relief Society, and in October, 1915, was set apart as president of the Liberty stake Relief Societies, which position she still holds. In 1896, she married Samuel Emerson Baxter, a widower with six children. Sister Baxter is the mother of four children. She gives her family great credit for the success she has had as a Church worker, for no sacrifice has been too great on their part to have her perform whatever duties were required of her in public life. Sister Baxter is a moving speaker, a great organizer, and she leaves a ward and stake record of wide usefulness unsurpassed, to enter upon her higher sphere of action. She is a welcome addition to the General Board. Her familiarity with every detail of Relief Society work and her insight into all Relief Society problems assures the wide sphere of her future activities.

MRS. JULIA ALLEMAN CHILD

Utah county has given many leading men and women to the service of the State and the Church, and among the young women who have been noted for superior attainments is Julia Alleman Child. She was born in Springville, September 8, 1873, and is the daughter of Benjamin Alleman and Sariah Jane Starr Alleman. Both parents were of pioneer families, her father having come to Utah in 1852 and her mother in 1850. If there is a place in Utah which develops character more sturdily than Utah county it is Dixie. Julia's grandfather, Edward Starr was called to help settle St. George, and moved there with his family in the early 60's. Julia attended the Brigham Young University, at Provo, and after graduation taught school in Springville for a number of years. She was married to George N. Child, our well known city superintendent of schools, June 3, and she is the mother of three children, two boys and a girl. In Church activities, she has served in M. I. A. work as counselor in the Second ward of Springville, as teacher, and later, as counselor in the LeGrand ward, Salt Lake City. She has served on the Liberty stake Board, under Sister Emily Higgs, and during the past years has been counselor to Mrs. Josephine Folsom on the Liberty stake Board. Sister Child comes to her new responsibilities qualified through training and temperament to give good and faithful service.

MRS. CORA L. BENNION

Mrs. Cora L. Bennion comes of the best Utah pioneer inheritance. She is the daughter of Joseph S. and Emma Bennion Lindsay, and is the grand daughter of Bishop Samuel Bennion, the famous pioneer of 1847. Sister Bennion was born December 9, 1874, at Taylorsville, Salt Lake county. She came up through the public schools of Taylorsville to the Latter-day Saints College and then was a student of the University of Utah. She taught school one year at Taylorsville, but returned to the University for another year of study. In the following year she was married, at the age of twenty-three, to Dean Milton Bennion. She spent the summer immediately following her marriage at the University of Chicago, the school year of 1912-13 was spent at Madison, Wisconsin, with her family, who were in attendance at the University of

Wisconsin and the public schools of Madison. She served one year as president of the University of Utah Faculty Women's Club. For several years past she has been secretary and organist of the Relief Society of Forest Dale ward; has also served as a Relief Society teacher in the ward. She is the mother of ten children.

Mrs. Bennion is thoroughly qualified, through her kind and generous temperament, her spiritual insight, and thorough training and environment, to serve in the capacity to which she has been called.

MRS. JULIA FARNSWORTH LUND

Mrs. Julia Farnsworth Lund, who is the daughter of our late General Board member, Mrs. Julia P. M. Farnsworth, resembles her gifted mother in many essentials. Her beauty and gifts made her a general favorite during her triumphant girlhood. She was born in Beaver City, Utah, December 2, 1874, and her parents were Philo T. and Julia P. M. Farnsworth. She first attended the Beaver stake Academy, in 1889, then went to the Brigham Young Academy, in Provo, where she spent three years while Dr. Karl G. Maeser was still actively connected with that University. In 1892 she entered the University of Utah and holds the Degree of A. B. from that school. In the spring of 1893 she attended the Congress of Women in Chicago and represented the young women of Utah there. In 1896 she was made secretary of the Republican State Central Committee. At the meeting of the General Federation of Women's Clubs held in Denver, in the spring of 1898, Julia was made State Chairman of Correspondence for Utah. She was one of the charter members of the Utah State Society of Daughters of the Revolution, and in 1899 represented that Society in Philadelphia. September 20, 1900, she was married to the well known attorney Henry C. Lund, son of President Anthon H. Lund, a graduate of the University of Michigan. She is the mother of seven children, with four sons and two daughters living. Although she has not lost interest in public or Church work since her marriage, she has confined her work largely to journalism. At present she is vice-president of the University of Utah Alumni Association and is instructor in Theology and English in the Latter-day Saints University.

Sister Lund therefore represents two of the famous pioneer families of Utah, her grandfather being that stalwart Utah and Beaver statesman of pioneer days, President John R. Murdock,

while the Farnsworth's side is equally well known; moreover, through her marriage, she represents, in a sense, the beloved family of President Lund and thus unites in herself a wealth of tradition and environment which should and will prepare her for a long and useful career on the General Board of the Relief Society.

MRS. AMY WHIPPLE EVANS

Amy Whipple Evans was born in Salt Lake City, Utah, in 1875, where she has lived all her life, with the exception of educational trips to the western coast and Chicago. Her father, one of the early Utah pioneers, was a descendant of the Whipple who signed the Declaration of Independence. Her mother, when a little girl, (she was a Gay) walked barefoot all the way from the Missouri to the Valleys. Mrs. Evans received her education at the University of Utah, from which she was graduated in 1894. After receiving her diploma she taught for six years in the Salt Lake public schools, under Superintendents Millspaugh and Cooper. In 1900, she married to John Henry Evans. They have five children, three sons and two daughters. During the last three years she has been an active member of the Granite stake Relief Society Board, having charge of the teacher-training class and being a member also of the stake social committee.

Mrs. Evans is a woman of wide and varied interests. She is of a pronounced intellectual type, without losing any of her natural modesty, reserve, and motherly instincts. Entering the University on a scholarship, she there maintained a high standard of excellence in her studies. First in scholarship in her class—the largest up to that time, and composed largely of men—she was chosen valedictorian. She has a strong predilection for science and scientific research, in which she excelled at the University. While teaching in the city schools she was counted among the best primary teachers. In both music and art, which she studied under the best home teachers, she manifested a special aptitude for these subjects that attracted the attention of her instructors.

Mr. Harwood always declared that in marrying she sacrificed a career in painting. Some of her work has been exhibited in Utah art institutes and received high commendation for its truth to nature. With a deep insight into life, and abundant originality, and a strong sense of humor, she could also win honors in fiction-writing, had she the necessary leisure. Of great reliability and rare high-mindedness, she should become a valuable member of the General Board.

MRS. ETHEL REYNOLDS SMITH

Mrs. Ethel Reynolds Smith is the wife of Elder Joseph Fielding Smith, and the daughter of George Reynolds, her mother being Amelia Shofield Reynolds. Ethel was born October 23, 1889. Somewhat fragile in her body her good mind and conscientious devotion to study or to domestic duty often leaves her frail and spent. She was early engaged in Church labors and was working in the historian's office when Elder Smith, who was a widower, married her November 2, 1908. Elder Smith's first wife Louise Shurtliff Smith left behind her two little girls, and these children the girl-wife mothered when she assumed the duty of her husband's home and family. Though only thirty-one years of age now, Ethel herself has borne seven children to her husband, three boys and four daughters; and, with the two elder daughters left by the first wife, the nine children fill the home with that laughter and tears, toil and sacrifice that develop the wealth of love and blessing in children. It is to be hoped that this saintly example may be followed by the young married people in Zion today. If Sister Smith had no other qualification to fit her for her new position, her willing motherhood would constitute a full measure of preparation. Ethel has been educated, not only in schools, and by life itself, but she has kept her mind active through intellectual association with her student-husband, and through reading, study and service in the auxiliary associations of the Church. In recent years her greatest work has been along Genealogical lines, for she has acted upon the Salt Lake Stake Board for a number of years where the Genealogical Department was placed under her direct charge. Her brilliant mind and the simple eloquence of her appeal makes of all her public activities a leading feature of the stake where she labored. Recently she was chosen by Colonel Willard Young as his assistant in the Salt Lake Genealogical work. She will bring to her new duties on the General Board the forces of her quick intellect, her keen understanding of the principles of the gospel, with tempered wisdom garnered from daily life as a faithful wife and a devoted mother.

MRS. BARBARA HOWELL RICHARDS

Barbara Howell Richards was born February 20, 1888, at Wellsville, Cache county, Utah, and is the daughter of former

Congressman Joseph Howell and Mary Maughn Howell; her early education was received in the Public Schools of Cache county; she later attended the Brigham Young College and the Utah Agricultural College at Logan, Utah. She spent about fourteen years in Washington D. C., where she attended the Mt. Vernon Seminary. She was married on September 12, 1912, to Preston D. Richards, who was at the time Assistant Solicitor of the Department of State, of the United States, and is now a practicing lawyer of Salt Lake City, Utah, and a member of the General Board Y. M. M. I. A. They have two daughters. Barbara Howell Richards was for some time President of the Y. L. M. I. A. of the Twentieth ward in Ensign stake. She is, like some of her associates on the new Board, somewhat apprehensive of her ability to fill the great responsibilities attached to her recent call to office. But her humility and reliance on the Lord is not the least of her qualifications. She is charming, beautiful and gifted, a worthy descendant and representative of two locally famous pioneer families.

MRS. ROSANNAH CANNON IRVINE

All of the members of the Relief Society remember with deep affection the life-long service and devotion of our late board member, Mrs. Sarah Jenne Cannon, wife of the late President George Q. Cannon. They will welcome her only daughter, Mrs. Rosannah Cannon Irvine, who was born and reared in this city and who married the well known lawyer Alonzo B. Irvine, in 1898; they have three children. Rosannah makes a charming mother and is also a devoted and faithful wife. "Zannie," as she is lovingly known to all her own and her mother's friends, early began her Church work especially in the Relief Society; she was only fifteen years old when she was made secretary of Farmers ward Relief Society, under the presidency of Sister Emma Woodruff. She has worked in every one of the auxiliary organizations in turn, and has crowned her work in the past six years by acting as a member of the Ensign stake Relief Society Board. Her labors in the literary department were marked by a quick intelligence and sympathetic insight into spiritual values which she has inherited from both parents; but while she has shone in many public circles her home life has been as ideal as human limitations might allow. Sister Irvine will bring to the

Relief Society Board all the force of her brilliant mind, her wide experience, and her tender solicitude. No gathering could be dull, no meeting could be restless, no problem left vaguely in doubt while Sister Irvine was present; yet with all her gifts she possesses the courteous dignity of her father and the magnetism of her distinguished mother.

## OUR MUSIC FORCES

No better work has been done in any of our departments than that accomplished through the musical forces of our General Board. Our efficient choir leader, Mrs. Lizzie Thomas Edward, our gifted organist, Miss Edna Coray, and our no less devoted and excellent Relief Society choir members, have given their best and finest powers to reach and maintain the high standard of excellence which makes our choir locally famous. Both leaders and members unite in presenting beautiful music, beautifully rendered; and when one looks into the faces of the singers, many of them care-burdened mothers and grandmothers, the wonder grows at the single-hearted devotion which marks all their efforts. It is a true saying that "Music is its own best reward;" yet it is also true that these saintly singers realize in their labors the divine truth of the words of the Lord to Emma Smith, when she was instructed to prepare a hymn book: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." Doctrine and Covenants, 25:12.

MRS. LIZZIE THOMAS EDWARD

*Chorister of the Relief Society Choir*

*By Evan Stephens*

Taken all in all, length of service, efficiency; as a vocal soloist, teacher, conductor of ladies' choruses and ward choirs; as a member of our world-famed Tabernacle choir, we are proud to point to "Sister Lizzie," as first and foremost of all our highly talented sisters in the Church of Jesus Christ of Latter-day Saints, and a worthy example for the talented women of our communities to follow for all time.

Born in Wales, but brought to Utah by her parents while a small child, she grew up to develop her talents in Salt Lake City. She early joined her ward choir, where Professor Ebenezer Beesley readily recognized her talents, and encouraged her to develop them. She soon graduated, as it were, into the Taber

nacle choir, under the same director, and was not long in attracting attention to the beauty and purity of her voice. However, it was her appearance in a Cantata as "Queen Esther" in the Tabernacle choir, under the direction of Professor George Careless, that gave proof of her superior qualities; still more when she appeared as "Arline" in the opera of the "Bohemian Girl" and as "Martha" in the opera of that name, both under the direction of Professor Evan Stephens—to whom she gives chief credit both for her advancement, training, and encouraging directions into so many branches of musical service in the Church. Under him she has rendered parts in both solo and chorus work, not only in the tabernacle, and in home music affairs, but in the leading cities of America, from San Francisco on the Pacific, to the Atlantic, and in Washington, where she sang in the White House, as soloist at the program given there by the Tabernacle choir upon their tour to New York.

Never in all the years has she stinted or spared her lovely voice in the choir to keep or preserve it for her solo work; and yet so blessed has she been for her liberal service in this and other lines that her voice has never been marred, or in the least injured thereby.

Her voice has a bell-like roundness and purity that is indeed rare, and is capable alike of "dramatic" or "coloratura" work. Her finest efforts have been heard in the "Inflammatus" with the choir, and in the highly difficult selection "Polonaise" from the "Mignon." During a visit of Mme. Nordica to Salt Lake so delighted was the eminent cantatrice with Sister Edward's rendition of this her favorite aria that she, Madam Nordica, insisted upon the two being photographed together.

The occasions when her sweet voice has been heard at funerals she could count by thousands; her talented pupils are numerous, and last of all she has organized and trained a real Relief Society chorus, of such excellence as to stand out as a credit to the organization and the Church. This is not easy to do with the older voices. Her best efforts come from the group voices. Only a brief period of ten months has she ever spent in study away from her home, and that under Mme. Fosc, of the Zeigfield musical classes in Chicago.

Her schooling has been closely connected with home service to and among her own people. Her heart's joy is to contemplate especially her association with Professor Stephens, and the Tabernacle choir events for years, and the numerous side branches of service the Church calls for from this ever-willing ever-faithful Latter-day Saint talented woman.

MISS EDNA CORAY

For the first three years of the life of our General Organist she romped over the meadows and fields of her father's ranch at the foot of Mt. Nebo; from whose majestic supervision she was transferred to the Colorado Rockies, while her father Howard K. Coray was helping build the D. & R. G. railroad.

During this wonderful year she explored the picturesque hills by day, listened to camp-fire stories and songs in the evenings, and thrilled at the weird voice of wolf or panther that roamed those same hills by night.

Among the earliest settlers in the San Luis Valley, Colorado, Mr. Coray became the first chorister of the Ephraim ward and taught his little daughter the sol-feggio and other elements of music so that at the age of seven Edna would take his tuning fork, and a music book and call a rehearsal of her mimic doll pupils to teach them a new song—one doll being set up in the attitude of playing a make-believe pipe organ of blocks.

At eight and a half she was presented by her parents with a parlor organ on which she soon learned to play chord accompaniments that her mother adapted from her guitar book. Then the doll organist was promoted to a position just beside the keys.

The first teacher in the valley was Miss Nettie Alphine, a pupil of Professor Orson Pratt, of Salt Lake City. A summer visitor in the valley, she taught a class on the reed organ during her stay, and the nine-year-old Edna was an eager disciple. After this term of lessons she began playing for her father's choir, and for the Primary. When between ten and twelve years of age, she was given a piano by her parents, and received instructions for about two years from Professor J. O. Float of New York City and Denver, a student of Listz, who spent two or three summers at Alamosa, a railroad town about twenty miles from Ephraim.

At thirteen, Edna was appointed organist of San Luis stake and began teaching organ and piano, driving a pony cart to Manassa and Sanford where her pupils resided.

In the spring of 1892, she came to Salt Lake City to reside, continuing musical and general education. She confessed that this move cost her a canoe, three saddle horses, and her pet ambition to win the ladies' horse race at the county fair—a sacrifice compensated in part by opportunities to study pipe organ with the late Professor Joseph J. Daynes for about three years. At

eighteen she was his unofficial assistant at the tabernacle, and in that capacity accompanied the Tabernacle choir, under Professor Evan Stephens, upon a trip to California, also to Denver. On the latter occasion she was also accompanying Mme. Amanda Swenson's prize-winning ladies chorus of forty selected voices from the Tabernacle choir.

In the meantime Edna was pursuing a college course, at the University of Utah, where she took her A. B. in a line of study intended to prepare her for literary work, toward which she always had a leaning, second only to that for music.

In addition to pipe organ, she continued study of piano and harmony with Professor Daynes and Arthur Shepherd, amplifying this work later by completing courses in normal piano, organ, harmony and composition with the Siegel-Myers correspondence school of music at Chicago. She also completed Dr. J. Berg Esennein's course in short-story writing, given by the home correspondence school, of Springfield, Massachusetts and has contributed stories and verse to local Church magazines.

After Professor Daynes' resignation, as Tabernacle organist, his pupil-assistant studied organ with the late Professor Thomas Radcliffe at the First Congregational church and remained under his instruction until his death, about three years later.

When the new Salt Lake stake was organized she was appointed stake organist which position she held simultaneously with those of organist of the 16th ward and of the General Board of the Relief Society, which latter position she still holds.

From the age of ten up to the present, Miss Coray has continuously served her Church as organist, or piano accompanist, and has used her talents exclusively under the auspices of the L. D. S. Church, in accordance with her parents' ideals; and she says that if she were to adopt a personal slogan it would be the advice once given her by her beloved master, Professor Radcliffe:

"If you regard your music as a part of your worship of the Almighty, then *the best you have is none too good for such service.*"

Miss Coray is an artist, musician, and possesses fine literary powers which lack only a certain self-confidence for complete development. She with Mrs. Edward are distinct additions to the conferences of our Society and a great benefit and blessing in the position they occupy.

# Out of the World

*By Milton G. Babcock*

(*Continued*)

Several weeks passed pleasantly by, during a great part of which time Walter enjoyed the companionship of Louis Guiles. At every opportunity he listened to the gospel, as it fell from the lips of his friend. One of the first things Louis told him was regarding the use of tobacco and strong drinks:

"You see, Walt," he explained, "I used to smoke, and to drink tea and coffee myself. So did dad, only he used to drink beer, too. Well, these 'Mormon' elders came to our house one day and had quite a talk with mother. She treated them pretty mean at first, but they got to talkin' on the gospel. Dad was sick at the time, with stomach trouble, and the doctor couldn't seem to do anythin' for him. The missionaries happened to tell mother about the gift of healin' and that in their Church they healed the sick, and she asked if they wouldn't lay hands on dad and heal him. They said they would be glad to do it if the family showed enough faith, and dad himself was willin'. They went up and talked with him and; of course, he was willin' to try most anythin' to take away his awful pains. The elders said for the whole family to fast the next day, Sunday, and they would come in the evenin' and administer to him.

"Well, to make a long story short, they came and prayed over Dad and anointed him with oil. When they left I went out with them for the evenin'. We hadn't been gone long when Florence and mother, who were in the kitchen, heard a noise on the stairs like someone jumpin'. Florence started through the dinin' room and saw Dad come jumpin' and runnin' down the stairs. 'My soul, ma, Pa's well!" she hollered, and with that she fainted dead away. Sure enough, Dad was well, and when the elders came and talked to him about what they called the 'Word of Wisdom,' which was agin tobacco and liquor, as well as tea and coffee, Dad swallowed the whole thing—hook, line and sinker—and up and told them he was never goin' to chew again or touch another drop! And he hasn't, either.

"You see, Walt, the Prophet Joseph Smith got a revelation called the Word of Wisdom when the Church was first started. No one then believed that whiskey and tobacco, and so on, were

bad for you. Now, of course, the doctors say they are, but that simply backs up the Word of Wisdom."

One day in early October, Walter was informed by his superior that they wished to transfer him to the Hudson View mill, eighteen miles away. They stated that it was the largest mill in the concern and that his opportunities for advancement would be greater than in his present position. Walter heard the news with dismay at first, at the thought of leaving his new-found friends and his uncle's home where he was getting along so well. He had been careful to accede to Elizabeth's wish not to mention the "Mormons" and so had kept peace with her. However, he could do little else than go to the new position, and the following Sunday found him at the Guiles' home attending his last meeting for some time.

It was the first Sunday in the month—Fast Sunday among the "Mormons"—and Walter listened with rapt attention to the humble, sincere testimonies that were borne in the meeting—not the irresponsible and excitable type, but rather expressing a firm conviction as to the truthfulness of the gospel, as promulgated by Joseph Smith, and a desire to live true and steadfast to its teachings. Walter's mind went back to the time he bore his first and only testimony. It happened at an Epworth League meeting in the Methodist church, in Green Island. He had requested that "Ashamed of Jesus" be sung. After the song, he arose to his feet, wondering at his own audacity, and bore witness: "I am not ashamed of Jesus, and hope I will never do anything to make him ashamed of me."

Now, in this "Mormon" meeting, a spirit of testimony seized hold of him for the second time in his life! A chill passed down his spine, and he felt sure that all in the room could hear the thumping of his urging heart. A moment of solemn quietness came, and, unashamed, he arose and bore fervent testimony that he had found nothing wrong with "Mormonism," so far as he had studied. He appreciated the fact that during the time he had known them, not one had asked him to join the Church, but instead had left the matter entirely to his own judgment—simply asking him to read, listen, and investigate. He declared that in the Protestant churches the contrary was the practice. He had asked his heavenly Father whether this "Mormonism" was true, and he could bear testimony that the Lord was blessing him with knowledge along this line.

He sat down, and one of the elders immediately arose and commented upon the fact that they, as missionaries, were not out to make converts in the sense of making a "record," but rather that they felt they had been warned themselves and desired to

warn their neighbors. When the elder finished, Walter became possessed with a burning desire to rise to his feet again, which he did.

"My friends," he said, "tomorrow morning I leave for Hudson View where my employers have sent me. I feel as if I am leaving very dear friends, people whom I have known all my life rather than a month or so. I ask you to pray that the Lord will bless me with light and knowledge, so that, if this gospel is true, I will accept it. I just wanted—to add this to what I said before," he concluded brokenly, springs of sadness at the parting welling up in his eyes.

The next morning Walter left on the stage over the mountain for Hudson View. Before leaving, he wrote his mother what he was doing, asking that, if he purchased enough furniture to furnish a few rooms, would she come to Hudson View and keep house for him.

By nightfall the stage drew up before the office of the Adirondack Paper Company, at Hudson View. Walter introduced himself to the chief clerk, Mr. Bryan—a typical Irishman, who introduced Walter to others in the office and then piloted him to Mrs. Winn's boarding house. She had a room for Walter; and that night he slept soundly despite the tendency of his mind to wander back over his day's journey, back to Glens Falls, and, strangely enough, back to Green Island—perhaps it was because he expected a letter from his mother, or, was it because he had, when unpacking his suitcase, accidently come across certain faded sweet peas projecting beyond the leaves of his Bible where they had been pressed a half year before?

In a short time Walter became thoroughly accustomed to his new duties and enjoyed the companionship of his fellow employees. He found in the office, besides himself, Fred Howard, a man about thirty-five years of age; Harry Hampton, about five years younger; George Crader, the son of the Presbyterian minister, in his early twenties; and Mr. Bryan, the chief clerk. These men were located in the main office. In a little room adjoining the one to which Walter had been assigned sat Mr. Penny, an eccentric sort of an individual, with whom Walter found it difficult to get along at times.

Walter heard from his mother, and in due time she came to him and they installed themselves in a comfortable home. He found her enjoying good health, and mother and son were glad to resume once more the family abode. However, much to his disappointment, he found her opposed to "Mormonism," not because she knew anything regarding it, but rather because she didn't!

Walter was very careful about letting anyone on the outside

know that he was studying "Mormonism" as he was loath to put his new job in jeopardy. A change gradually came over him. No longer did he take pleasure and satisfaction in swearing or in listening to questionable jokes. Less and less he found himself smoking, and beer never more touched his lips. Most of his spare time was given up to the reading of "Mormon" literature.

He made the acquaintance of his neighbor's family next door, and interested the daughter and son, in their early teens, in the gospel, being careful to keep from their view the word "Mormon." He suggested that they come over to his house the following Sunday and they would hold a little meeting and he would read one of the tracts to them. His mother agreed to attend, and Walter was very enthusiastic. At least one great good came out of the meeting; he wrote the elders at Glens Falls what he was doing, and, one Friday evening, Elder Wood and Mr. Guiles came over on the stage from Glens Falls.

"Thought that so long as you were holding meetings we'd better be coming over," explained Elder Wood pleasantly.

Walter was glad to see them and a pleasant evening was spent. He was pleased to note that his mother took a greater interest in what the others said regarding "Mormonism" than she did when he talked. He realized that the religious circle in which she moved was not in the habit of being taught religion by the young folks. As both of the visitors were older than his mother, he felt that therein lay the secret of their success in holding her attention.

Walter understood that the next day, Saturday, Elder Wood and his companion would tract the town, but on coming home that evening he was disappointed to find that they had not done so. Their explanation was that inasmuch as there was so great prejudice against the Latter-day Saints, they had thought it better not to do anything along the line of tracting for the present, and thus avoid causing Walter any trouble. They had, however, spent most of the day in explaining the gospel to his mother, and Walter was grateful when, at the table that evening, she suggested that Elder Wood say grace, or "blessing," as the elders called it.

(*To be continued*)

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Note: Back numbers of *Magazine*: The editor will be glad to receive any numbers of 1916 which the readers can spare, especially two numbers each of February, May, July, September, November, and December. Address, Editor, *Relief Society Magazine*, Room 20 Bishop's Building.

# Notes from the Field.

*By Amy Brown Lyman*

*Utah Stake*

A delightful social was given on April 21 by the Utah stake Relief Society board to their co-worker, Mrs. Jennie B. Knight, recently called from her stake work to act as first counselor to Mrs. Clarissa S. Williams in the General Presidency of the Relief Society. Mrs. Knight was presented with a beautiful token of esteem by Mrs. Annie D. Palmer, in behalf of the Board. The evening program began with the singing of, "Oh, ye mountains high," led by Mrs. Arthur Salt. Other musical numbers were rendered during the evening by the Christensen sisters, Misses Virginia and Elaine. An address of welcome was given by Mrs. Inez K. Allen in behalf of the hostess, Mrs. Jesse Knight. An interesting feature of the evening's entertainment was an extemporaneous speaking contest, in which humor and kindly sentiment were freely intermingled. The special subjects and those speaking were as follows:

Jennie Knight as a Daughter, President George H. Brimhall; My Missionary Companion, Mrs. Inez K. Allen; The Wooing of a Knight, J. William Knight; My Y. L. M. I. A. President, Mrs. Emma S. Jensen; Jennie as a Daughter-in-law, Mrs. Jesse Knight; The Tricks she Played on a Younger Sister, Mrs. Zina B. Holbrook; How She Came to Pick Her Sweet William, Miss Alice Reynolds; As a Relief Society Member, Mrs. Inez Hodson; Mrs. Knight as a Sister-in-law, Knight Starr Jordan; The Promotion, President T. N. Taylor; Why They Took Our Knight Defense Away, Counselor Louise Y. Robison of the General Board of Relief Society. The judges of the contest, S. P. Eggertsen, J. M. Jensen, and Joseph B. Keeler, awarded the prize for the best effort to J. William Knight. Mrs. Knight responded happily to the sentiments of appreciation offered, and told of the pleasure she had taken in her past labors. A delicious luncheon was served.

*Eastern States Mission*

At the farewell party held on April 30, in Hawthorne Hall, for many years the meeting place of the New York Latter-day Saints, the New York Relief Society was in charge. The president, Mrs. Stella Paul Bradford presided, and the following program was given: Congregational singing, led by Emma Lucy

Gates; Piano Duet, Wayne and Parry Driggs; Piano Solo, Mrs. Mabel Borg Jenkins; Reminiscences of the old hall, by Miss Helen Davis, Emma Lucy Gates, Mrs. Ida Smoot Dusenberry, and Mr. Stewart Cohn; Piano Solo, William Peterson, Vocal Solo, W. C. Bradford, Dramatic Reading, Professor Osmond; The Years to Come, sketch, Miss Irene Tolton and Miss Emily Brinton; Vocal Solo, Emma Lucy Gates. At the close of the program a social time followed and refreshments were served. It was a splendid farewell to the old hall which has so many pleasant memories and which is soon to be torn down, to make way for another building.

*Moapa Stake*

The Overton Relief Society choir recently furnished the singing for the Sacrament service. This energetic little branch owns a city lot with a neat little cottage on it, which has been paid for with funds raised from bazaars and food sales.

*Northwestern States Mission*

The Anaconda Relief Society, with Mrs. Camilla M. Spillman, president, recently held a bazaar and dancing party from which they realized $100 for their general fund.

*European Mission*

In a letter from Elder Harold Jenson we learn that the Relief Society work in the Birmingham Conference is flourishing and has been the means in several of the branches of keeping the branches themselves together. During the war the Kidderminster Branch was entirely kept alive by the Relief Society women who presided, did the singing and speaking, and visited the Church members. At the present time there are five Relief Society organizations in this conference. The societies are following the regular lesson plans as outlined by the General Board in the *Relief Society Magazine*. Elder Jenson adds: "The sisters asked me to write this to let you know how greatly they enjoy Relief Society work, and to express their appreciation for the *Relief Society Magazine* which not only acts as a guide, but contains a great deal of valuable information. Mrs. Susa Young Gates and the others associated with her in editing this publication would have just cause to know their labors were not in vain if they could but see the way "this literary gem" enables the Saints here to progress both spiritually and temporally. The work of Mrs. Annie Wells Cannon, and the wonderful way in which the money was raised to aid the starving children of Europe, has also been commented on, and has created great interest."

*San Luis Stake*

Mrs. Johanna M. Harrison, who has served faithfully and devotedly for a number of years as president of the San Luis stake Relief Society tendered her resignation on the first of April. A testimonial was given by the stake and ward officers in honor of Mrs. Harrison and the retiring board. An interesting program was given and delicious refreshments were served. Each of the retiring officers was presented with a token of appreciation for their untiring service. Mrs. Martha E. Haskell has been chosen president, Mrs. Fannie J. Weirner, first counselor, and Mrs. Laurette Peterson, second counselor. Mrs. Emily J. Dunn is the stake secretary.

*Garfield Stake*

The stake president and her counselors have recently made a visit to all of the wards of the stake, except one. To stake officers who are accustomed to making their visit by trolley car, train, or automobile, a visit through the stake would not seem to have been an accomplishment worthy of special mention; but in this case five days were required to make the trip. The officers had to travel over a high range of mountains, and owing to the condition of the roads at this time of year, a part of the journey had to be made in a wagon, through a blinding snow storm and for one whole day, through a very cold blizzard. But they found a splendid spirit of enthusiasm and cooperation in all the wards. They were welcomed so heartily that they felt amply repaid for the hardships they had endured. The one ward yet to be visited is the Boulder ward, which lies to the east, in the midst of one of the most picturesque regions of Utah. The journey there and back will require three days at least, and will have to be made by teams as the road can be called a road only by courtesy. Yet the officers are eagerly looking forward to the trip and they are confident that they shall find there the same welcome and the same spirit of service that they found in the other wards. The eight Relief Society organizations in the Garfield stake are engaged in a contest for two prizes offered by the stake board, one for the greatest increase in membership, the other for the largest attendance of Relief Society women at sacrament meeting.

*Tintic Stake*

On Relief Society Anniversary Day, all the wards gave an entertainment, consisting of a pageant depicting the history of the Relief Society from the beginning up to the present time, featuring special music and singing.

*Carbon Stake—In Memoriam*

A great loss has been sustained in the Carbon stake in the passing of the former Relief Society stake president, Mrs. Pauline Pace, which occured early in the year. Mrs. Pace was born December 2, 1857, and was a real pioneer in several of our communities. She was married to John H. Pace, December 25, 1876, with whom she moved to St. George, just after the completion of the St. George temple. Three years later they were called to assist in the settlement of San Juan county. They passed through many hardships and had a great deal of contention with the Indians, finally settling in Bluff, in 1880. After four years of arduous work in building roads and rude houses and in clearing and breaking up the land, all of which work was greatly hampered by the Indians, they were released and joined the pioneers in Price, Utah, arriving there November 4, 1884. Here, Mrs. Pace again devoted herself to community building, and lending a helping hand in caring for those less fortunte than herself. She served for three years as counselor to President Sarah G. Cox in the Price Relief Society and for two years as president. When the stake was divided, in 1910; she was chosen stake president of the Carbon stake Relief Society, which position she filled faithfully until her failing health, in November, 1920, caused her to obtain a release. The death of Mrs. Pace is sincerely mourned by her co-workers, who feel the loss of a friend whose fellowship it was an honor and pleasure to have enjoyed.

*Fremont Stake—In Memoriam*

Sugar City has been called to mourn the death of one of its most beloved citizens, and pioneers, Mrs. Elizabeth A. Roberts. Mrs. Roberts was the mother of six children and besides rearing her own family, he has brought up the family of her husband's first wife who died 26 years ago; also four grandchildren who were left motherless. In addition to her home duties she has been a faithful worker in the Church all her life. When the Sugar ward was first organized, in 1904, she was chosen as President of the Relief Society, which office she held until the time of her death. She spent a great deal of time in caring for the sick and needy, and all in all her life was one continual round of service to others.

*South Davis Stake*

Under the direction of Mrs. Eugenia Rampton, of Bountiful First ward, twenty bushels of vegetables were collected and brought to Relief Society headquarters, Salt Lake City, to be distributed among families handicapped by unemployment.

# World Happenings

*By James H. Anderson*

Queen Mary of England is the proprietor of a successful antique shop at Windsor, England.

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Utah's legislature has been increased in membership to 20 senators and 55 representatives.

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Railway men's wages in most of the states of the Union were reduced 8 to 12 percent in June.

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At San Diego, Cal., in March, a pig gave birth to 19 piggies, five of which have to be nursed by goats.

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Women in Germany took up arms and actually fought in May, to repel the Polish invaders of German Silesia.

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Prince Hiroshito, heir-apparent to the Japanese throne, received a specially cordial welcome in Great Britain and France.

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The anti-cigarette law of Utah went into effect on June 7, but the bill-board advertising of tobacco was more offensive than ever.

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In Mexico, "Mormon" missionaries who are citizens of that country have been able to resume their preaching of the gospel there.

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Turkish atrocities have been resumed in Armenia, a large number of Christians having been massacred in May, along the Black Sea coast.

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The McCune residence in Salt Lake City, presented to the Church by Mr. and Mrs. McCune, has been set apart as an art gallery and school of music.

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Chemical warfare by Germany was predicted by French chemists in May, and the destruction of all chemical plants in Germany was advocated.

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Misses Mary and Ruth Chipman, of American Fork, Utah, won the state championship in high school debating at the University of Utah, on May 14.

Mrs. Joseph Fels, widow of a rich Philadelphia orthodox Jew, contributed $600,000 in March, toward the rebuilding of Jerusalem as a city for the Jews.

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Pope Benedict issued a letter from Rome in May, urging the factions in Ireland to come together in a peaceful settlement, but up to date the appeal has had little effect.

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United States marshals in convention in Chicago in March objected to women bailiffs and court officers on the ground that they "lack judgment in times of emergency."

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Germany accepted the entente allies' reparation terms in May, and agreed to pay $33,750,000,000 indemnity. In addition to this, the war debt of Germany is $40,000,000,000.

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Viscountess Rhondda, England's "greatest woman," began a movement in May for the amelioration of the condition of widows with children and of unmarried mothers in Great Britain.

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A new liquid poison has been discovered, three drops of which, it is said, would have killed the entire American first army in the battlefield in France, if it could have been used there.

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Electrical phenomena known as aurora borealis interfered with all electric service in the Northern hemisphere on May 13 and 14, and is regarded by electrical scientists as a forerunner of a hot summer.

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A score of American Indians were baptized into the "Mormon" Church on April 30, and these with a number previously admitted were organized into a church branch in the 15th ward in Salt Lake City, Utah.

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Prominent secular newspapers in the United States, showed great unanimity in publishing the editorial statement that "the only real hope for peace in the world is conformity to the teachings of Jesus of Nazareth."

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Sir Alfred Mond, now the virtual head of the Jewish Palestine rehabilitation commission, has announced, in relation to a Jewish temple in Jerusalem, that hereafter he will "devote his energies to building a great edifice on the site of Solomon's temple."

Mary Fulton, well known writer for the London Blight, says the genius of American women is "slave-driving" and the "husbands are the slaves." The American comic issues in daily papers seem to have a similar idea.

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Italian soldiers who had been wounded and maimed in the war stormed public offices in Italy in May, and compelled the single women and girls employed there to leave, the soldiers filling their places at work.

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Mrs. Lloyd George, wife of the British premier, has been making public speeches, and is rated one of the most effective public speakers in Great Britain. Most of her social work is in the interest of public charity.

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Miss Alice M. Robertson, of Oklahoma, the only woman member of the United States Congress, made her maiden speech in the House on May 17, eulogizing the late Senator Platt of New York for his friendship for the American Indians.

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The new American cabinet at Washington consists of 3 Presbyterians, 2 Baptists, and 1 each Unitarian, Methodist, Episcopalian, United Presbyterian, and Quaker. The President is a Baptist and the Vice-President a Congregationalist.

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European nations, with the exception of Great Britain (which is having serious financial trouble), are regarded by leading American financiers as virtually bankrupt, hence unable to pay the United States the $10,000,000,000 loaned to them.

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Madame Marie Curie, discoverer of radium as a curative agent, was warmly welcomed in Washington, D. C., on May 20, and was presented with a small phial of radium valued at $100,000. Dr. Samuel H. Allen of this city was, through the courtesy of Senator Smoot, an invited guest at this imposing function.

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Rosalie Cohen, born blind, and a few years ago pronounced mentally deficient by the school teachers, has graduated at public school No. 127, in Brooklyn, N. Y., the only blind child who ever won a diploma in New York's schools. She ranked 100 percent in all her studies except English, and in that her ranking was 90. She made the graduation dress which she wore. All her school work is typewritten.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
*Motto—Charity Never Faileth*

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## OUR PRESIDENT EMERITUS, EMMELINE B. WELLS

The last beautiful link between the pioneer past and the modern present snapped in twain when the fluttering hands of our late President were stilled in death and the imperiously tender voice was hushed over the trembling lips, as life and death grappled in the quiet struggle for final supremacy. Out over the Border our great leader went, gentle and unafraid. Bound up in wondrous involutions, she carried with her the detailed history of a sex and of a Church. It is not too much to believe that they will be glad to meet her Over There and listen in solemn conclave to her vivid and truthful report of things and people on this sad and spent old Earth. She bore in her memory-records the mixed triumphs and failures of human strivings and human lapses. Eager they will be, those heavenly ones, to hear her unvarnished story; for the play and interplay of the human will upon human wills is the score which turns fixed and immutable law into palpitating, divine values. And so they will gather about her for earth-news—and what wealth of items she took away!

She is gone—our President Emeritus. She who heard the

Prophet's voice, who knew the wives of old Nauvoo, whose memory played like lambent flames upon the scenes and figures of a past which now seems like a millennium ago. For when she spoke, Nauvoo was only around the corner, and the Mansion House was just across the way. You heard them singing English madrigals, and caught the girls down on the boat landing at the Mississippi river bend, to see the infrequent discharge of passengers for that frontier in the wilderness—Nauvoo. She made them live before you—Joseph the Prophet and his Brother Hyrum; now their figures fade into memories like Peter, Paul, and John the Beloved—dear, but very distant!

Gone! We knew that we should greatly miss her counsel, her loyal devotion to the Priesthood, and her wondrous memory—the color of William Law's hair, the uncertain polish of Major John C. Bennett, the beauty of young Emily Partridge, and the truculence of Emma Smith. But we have known her—you and I; what a heritage we have!

There will come others out of the great present, and out of the majestic future—women all girt with wisdom and panoplied with talents; but she was the last pioneer, the very last of that great tribe of kingly souls and queenly spirits who waited beside the throne for nigh six thousand years to tabernacle in the flesh that they might be the pillared walls about the altar of the Master's Church, in this last dispensation. There will be others kind and noble—there are our dear successors to her authority, who are standing among us today—but she was the last of that distinguished saintly company about which the Prophet Moses must have dreamed when he described the chosen sons of God in antediluvian days as he did in Genesis: "And there were giants in those days."

We shall love and reverence our new leaders the more, because she and they of old taught us how to love and how to reverence!

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## WITH THE GIFT OF AN APRON

*By a Grand-daughter of President C. W. Penrose*

Please accept this little gift,
For small as it may seem,
It carries with it, truest love,
Remembrance and esteem.

A trifle insignificant,
And yet, a token which
Has friendship woven in each thread,
And love in every stitch.

# Guide Lessons for September

## LESSON I

## Theology and Testimony

(First Week in September)

### THE LORD'S SUPPER

The Sacrament of the Lord's Supper is observed by all Christian churches except the Quakers. It is a celebration of the Last Supper eaten by our Lord and Master before he went out to trial and crucifixion. Like all the sacraments and ordinances of the gospel it has been modified and changed by the Christian churches through the apostasy which has crept into the churches and sects. In this lesson we shall indicate only a line of study which should be followed up by those who wish to know concerning the marvelous ordinance so that mothers might teach their children and grandchildren in the home circle, and thus prepare them to understand and appreciate the beauty of the Sacrament.

Let students read the story of the introduction of the Feast of the Passover, as it is given in Exodus, chapter 12, and then read from Matthew 26, and John 13. At this last Passover feast, Jesus tried to show his disciples that the annual ceremony of killing the paschal lamb, under the peculiar condition taught by Moses, was a symbolic ceremony which shadowed forth his own sacrifice of the cross; for he was the Paschal Lamb without blemish or fault, the Firstling of the Flock as he was the First Born of his Father's kingdom. When he took the piece of unleavened bread in the ceremony, he told his disciples that afterwards they were to remember that the unleavened bread represented his own broken body; he broke the bread and wine and passed it around to his disciples saying, "Do this in memory of me."

Then when he lifted up the cup of wine he told them that, on down the centuries, the wine should typify the shedding of his blood and the bread his broken body as the Redeemer of the world, and he cautioned them to partake of it in memory of him in all future time. The Jews had forgotten the double meaning of the great Paschal feast, and like the present day Christians had wandered far away from the truth. They confined the Paschal Lamb and the feast to the Passover memorial only. Jesus himself

found it difficult to teach his own disciples just what was meant by this changing of the Passover ceremonies into his supper or a symbolic ceremony; partaken of in remembrance of his sacrifice.

A point that should always be remembered in teaching our children is, that it is not only that we please the Savior by partaking of this Sacrament it is also true that we get a blessing when we think of him and renew our covenants at the Sacrament table. He has all glory and power, but he obtained it himself by complying with the laws and ordinances of the gospel. Now he wants us to go through the same schooling as he did that we may acquire the same experience and receive the blessings through obedience to eternal laws.

The disciples of the Savior remembered his injunction and although they were persecuted and scattered, after the crucifixion, and especially after the day of Pentecost, his disciples then understood exactly what he meant, and they renamed the ordinance calling it the Lord's Supper instead of the Passover Feast. To be sure the Passover commemorated the passing of the Israelites over the Red Sea, dry shod; but the Paschal Lamb which was offered with it was extremely typical or symbolic of the sacrifice of the Savior himself. Indeed, all the ancient Hebrew ceremonies pointed to the mission of the Savior, and that was fully understood by Moses and Noah and Adam; but in the ages which followed Moses' day, the Jewish people gradually became indifferent; and, finally, when the Savior came there was only a few who accepted his divine message, as there is only a few that accept the restoration of the gospel which he himself restored in this day to the Prophet Joseph Smith. We would call your attention in this connection to an article which appeared in the *Magazine* in April, 1919, as the article gives a little side light on the Paschal Feast.

The early Christians observed the simple ceremony of blessing the bread and wine and then passing it around to all the congregation just as we do today. It must be remembered that in those oriental countries water was not always pure to drink, since it was kept in cisterns, and sometimes became full of disease germs; and so the people made a light sour wine which they mixed with the water and the accidity cleansed the water or killed the germs in it.

After the Christian church fell away from the truth, following the death of all the apostles, changes crept into the ordinances and ceremonies. It was believed that the Lord's Supper had a peculiar efficacy attached to it, and both bodily and spiritual diseases could be cured through partaking of it. Then, as the apostasy grew, they began to surround the ceremonial with mystery and superstition. As early as the second century Ignatius

and Justin Martyr advanced the opinion that the mere bread and wine became something higher and more heavenly without, however, ceasing to be bread and wine. This view was combated by Origen, who died 254 A. D. He took a figurative conception of the Sacrament and tried to prevent the people from taking a supernatural view of the Lord's Supper. By the third century the church (which is now called the Catholic church) withdrew the Sacrament from the people permitting only the priests to partake of it. The church claimed that the bread and wine was another sacrifice similar to that offered up in the death of Christ. The ceremonial began to be surrounded with gradually increasing splendor of celebration. Finally, under Gregory the great, 590 A. D., it developed into what is known today as the Mass. Then finally they had a Low Mass and a High Mass. In the Low Mass a single Priest reads the service and in the High Mass the services is chanted or sung by the Priests and Deacons or sub-deacons. The forty-first psalm is sung after an introductory prayer, long extracts from the scriptures are introduced or sung, and extracts from the Nicene Creed is read and responded to by the people. After this the priest's hands are washed and prayer is read by the priest followed by the penitents or candidates retiring from the church. After that there are more prayers and the "Elevation of the Host" or the lifting up of the bread and wine by the priest is made, and another prayer follows, and still another; then the Host or Sacrament is again lifted up and carried around the church for the people to worship. It is not only worshiped as a symbol and emblem of the Body and Blood of the Savior, it is also believed and taught, as a part of their creed and accepted for centuries, that the bread and wine are, in the act of consecration transformed by the omnipotence of God into the very body and blood of Christ which was once born of Mary, nailed to the cross, and restored from the dead. According to this conception nothing remains of the bread and wine except the outward form, the taste and smell. At the council of Rome, held in 1215 A. D., under Innocent Third, this doctrine which was called "Transubstantiation" was declared to be an article of faith; and it has continued to be so held by the Catholic church to the present day. You can understand, therefore, how it is that the Catholic people bow and kneel in abject worship, when the "Host" (which is the wafers and wine consecrated by the priest) is believed to be the actual flesh and blood of the Savior.

With the Reformation of Martin Luther came opposition to this view; some of the reformers insisted that the bread and wine were only symbolic; Zwingli maintained this view, and the Presbyterians, and other Protestant churches, accept this symbolic view. For many centuries, in the Catholic church, the priests

only were allowed to partake of the Sacrament, but in very recent years, in America at least, the laity have been permitted to partake of the Sacrament. Over this bitterly contested point, all down the ages since, there have been furious theological storms.

The Episcopal church itself is divided on this matter. The High church, as it is called, maintains what it calls objective mystical presence of the things sacrificed along with the sin; but the Low church adheres to the symbolic view of the Sacrament. The elaborate and costly ceremonies, however, of both churches, resemble the Catholic ceremonies.

It will be well to quote here the opposite views of the two modern representative churches, on this point, as given by their own writers and exponents in *What the World Believes*:

"The Greeks celebrate mass, which consists of a round of ceremonies somewhat similar to those of the Latin mass. The laity, as well as the clergy, however, among the Greeks, take the Sacrament in both hands, and receive from the hands of the priests the consecrated bread and wine in the same spoon, which the Greeks call labis. The laity receive the Sacrament standing at the door of the sanctuary; the men first and then the women. Those who presume to partake of this holy banquet must stand in a modest reverential posture; their eyes must be fixed on the ground, and their heads bowed down, as persons in the act of adoration, and their arms must be crossed. The Greeks follow the example of the Latins, carry the communion to the sick, but with less pomp or grandeur, it being contained in a little box, enclosed in a bag, which the priest bears under his arm. This is a small parcel or portion of the blessed bread, which they also carry to those whose business confines them at home. They take a small portion of consecrated bread, about an inch square, cut it in the form of a cross, and sprinkle it with a little blood (that is, transubstantiated wine) and administer it to the sick, after having moistened it with a little water, or a little wine, and this is their *viaticum* which they give to sick and dying persons.

The following extract describes the Episcopalian form:

The Communion is one of the principal Sacraments of the Church of England, for which purpose the altar, for this name is often given by the members of the Church of England to the communion table, ought to have a clean white cloth upon it, and to stand in the body of the church, or in the chancel, where morning and evening prayers are appointed to be said. At all other times the said table is covered with silk, and set in a decent place altar-wise. The priest, standing at the north side of the table, repeats the Lord's prayer, with a collect, then rehearses distinctly the ten commandments; after each, the people kneeling, say, "Lord have mercy on us, and incline our hearts to keep this law." This is followed by a collect for the sovereign, which the priest says standing; the collect of the day, the epistle, and gospel, at which last the people stand, as they do like-wise at the singing or reciting of the Nicene or Constantinopolitan creed, which is done immediately after the gospel. The curate declares unto the people what holidays and fasting days are in the week following

to be observed; and, if occasion be, publishes the banns of matrimony, reads briefs, citations, and excommunications.

Then follows the sermon, which being ended, alms are taken for the poor, or church purposes. This is followed by prayers and exhortations; after which, the priest stands up before the table, and having so ordered the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, repeats the prayer of consecration, which begins the third part of the Communion service: "Hear us, O merciful Father, and grant that we, receiving these thy creatures of bread and wine, according to Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that he was betrayed took bread, and when he had given thanks, he break it, and gave it to his disciples, saying, 'Take, eat, this is my body which is given for you; do this in remembrance of me.' Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, 'Drink ye all of this for this is my blood of the new testament, which is shed for you, for the remission of sins. Do this as oft as ye shall drink it in remembrance of me.'"

The priest first receives the communion in both hands himself, then proceeds to deliver the same to the bishops, priests, and deasons (if any be present); and after that, to the people also in order into their hands, all meekly kneeling. The priest repeats a prayer when he gives the bread, and another when the cup is given to any one. If the consecrated bread or wine be exhausted before all have communicated, the priest is to consecrate more. If, on the contrary, there remains any when all have communicated, the minister returns to the Lord's table, and reverently places upon it what remains of the consecrated elements, covering the same with a clean linen cloth. Here begins the fourth and last part of the communion service. The Lord's prayer is recited by the minister, the people repeating after him every petition; then follows another form of thanksgiving; after which, "Glory be to God on high," is sung, a hymn to which antiquity has given the appelation of angelical. The whole service is concluded by the priest (or bishop, if he be present) dismissing the congregation with a blessing.

The Presbyterian form is as follows:

1. The times for celebrating the Lord's Supper are to be determined by the minister and elders. In some portions of the Church it is observed only semi-annually; more generally, however, as often as once in three months; in others, once in two months, and in a few, monthly.

2. The ignorant and scandalous are not admitted. In the Presbyterian church in the United States it is not deemed necessary to protect the tables of the Lord from unworthy communicants by requiring tickets of admission. It is found that very seldom does any one offer to approach without being a regularly acknowledged communicant.

3. Public notice is given of the intention to celebrate the Lord's Supper one Lord's day previous to the administration of the ordinance, and a lecture is delivered on some covenient season in the course of the week, that by preparatory instruction and devotion the church may come in a suitable manner to this holy feast.

4. When the service has been introduced with appropriate devotional exercises, or a sermon, the bishop or pastor shows that this is an ordinance of Christ, by teaching the words of the institution, either from

one of the Evangelists, or from 1st Cor. 11, which, as to him may appear expedient, he may explain and apply.

5. The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, or in their seats before it, the minister sets the elements apart by prayer and thanksgiving. He then takes the bread and breaks it, in the presence of the people, saying: "Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed and broken it, gave it to his disciples; as I, ministering in his name, give this bread to you, saying (while the elders commence the distribution), "Take eat, this is my body which is broken for you, this do in remembrance of me."

After having given the bread with due care that none have been neglected, he takes the cup and says: "After the same manner our Savior took the cup, and having given thanks, as hath been done in his name, he gave it to his disciples, saying (while the minister repeats these words he gives the cup to the elders), 'This cup is the New Testament in my blood which is shed for many, for the remission of sins. Drink ye all of it.'" The pastor and elders may communicate at such times as are convenient. The service is commonly concluded with exhortation and prayer, and singing a hymn, and pronouncing the apostolical benediction.

The Sacrament of the Lord's Supper is administered in the Church of Jesus Christ of Latter-day Saints every Sabbath day in the Sunday schools, and in the ward houses of worship. It is given only to those who are in good fellowship, and those who administer it are enjoined, in the Doctrine and Covenants, to be very cautions that only those who are worthy shall partake of it, those who have clean hands and pure hearts, who keep the commandments of God, and who have covenanted in the waters of baptism with him, are eligible to partake of the Sacrament. Read section 20:75-81, Doctrine and Covenants. Compare the wording of the prayer concerning it with the ceremonies we have quoted from the other churches.

The Nephites understood and administered this ordinance, (read chapter 5 in the book of Moroni). The Nephites had, of course, observed their Hebrew Passover service and when the Savior came to this continent he taught them the same ceremonies and principles which he had given his disciples in Jerusalem; that is, he taught them to transform this Passover memorial service into an ordinance which should commemorate his earthly crucifixion.

We learn, therefore, that the law of sacrifice, which was understood and practiced by the Jews, can be remembered by us every Sabbath day when we partake of the Sacrament. Every Latter-day Saint, and especially those who have made covenants in the temple, should go to the house of the Lord on the Sabbath day and partake of these sacred emblems to renew their coven-

ants, and to remember the crucifixion and thus to receive special and wonderful blessings in their own body and spirit.

We do not believe in the mysticism and superstition of the Catholic church, in regard to the Sacrament. It is revolting to think of eating the flesh and drinking the blood of any body, much less that of the Savior.

Miracles which are performed by our Father in heaven do not take the form of unnecessary displays of magic and witchcraft, in order to impress or appal mortal man. All the miracles which the Savior performed, and which are recorded in the scriptures, were done on strictly natural principles. Study them for yourself. At the same time Latter-day Saint mothers should see to it that from the time a child is able to partake of the Sacrament that child should be taught to regard the piece of bread and the sip of water as a holy symbol and as a sacred ordinance. After they are so taught and after we approach that ordinance with the solemn and sacred spirit and thought which it deserves, there will be a reformation in the careless attitude and indifferent approach so often manifested by our people when they partake of the Lord's Supper. Reading or study will result in a tangible reformation on this subject.

QUESTIONS

1. What was the Passover Feast? Describe the Paschal Lamb, and how it was killed, and its resemblances to the offering of the Savior's life. (See *Students' Help to the Study of the Bible,* in any good Bible.)

2. Under what circumstances did the Savior himself administer the Sacrament to his disciples? Describe the customs of the early Christian church.

3. How do the Catholics administer the Sacrament?

4. Have you ever attended a Catholic Mass? If so, describe it; if not, attend one, and then describe it to the class.

5. How do the Episcopalians administer the Sacrament? Attend one of their services and describe it to the class.

6. What do the Protestant churches believe, in regard to the Sacrament?

7. Who was Martin Luther? Who was Justin Martyr?

8. How did the early Catholics differ about the Sacrament?

10. Do you teach your children the solemnity of that ordinance? If not, why not?

11. Discuss the contrast between our observance of the ordinance and that of other churches.

LESSON II

## Work and Business.

(Second Week in September)

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LESSON III

## Literature.

(Third Week in September)

Our last lesson was devoted to "Up, awake, ye defenders of Zion," President Penrose's historical hymn, which we suggested might fittingly be called the battle hymn of Zion.

This lesson will be devoted to three hymns, so that we shall not be able to make an exhaustive study of any one of the group, but shall be under the necessity of selecting some of the prominent characteristics of each.

We turn first to "School thy feelings," which is said to have been the favorite hymn of President Francis M. Lyman. It might easily be the favorite hymn of a goodly number of people. It was written in Birmingham, England, in 1860, under the following circumstances:

Elder Penrose had labored in that part of the British mission for ten years. In order to make the Church office more attractive and comfortable, he had placed some of his own furniture in it. Later, when it was no longer needed, he moved it back to his home, only to start some of the Saints, given to gossip, telling that the presiding elder had taken furniture belonging to the Church. This stung Elder Penrose to the core, he sorrowed deeply, no doubt feeling it a hard reward after his years of devotion.

George Eliot tells us that literature, like the pearl the oyster secretes in its malady, is frequently the offspring of suffering. "School thy feelings" was begotten in pain and mental struggle, and was written by President Penrose for his own consolation. He had no intention of making it public in the beginning; but, reading it to a friend who found much comfort in it, he finally allowed it to be made public when he discovered that its appeal was universal.

The chief merit of the hymn lies no doubt in the ethical messages it embodies. Four ideas are prominent throughout; the first is a clear call for self-control set forth in such phrases as "there is power in the cool, collected mind;" the second warns

against hasty judgment, and admonishes that we "hear defense before deciding;" the third assures the guiltless that they need have no fears, "for time's a friend to innocence," and lastly we are told that "noblest minds have finest feelings," consequently the greatest care should be taken to guard against a "wilful wound."

The author's struggle is apparent throughout; one moment he is seeking to quell the very natural instinct of anger, the next he is thinking that had his accusers known the facts in the case, they would have judged very differently; nevertheless, he has consolation in the fact that time is a friend to innocence, but apparently resolves that because of his own keen suffering he will be most careful of the feelings of others.

Conciseness and terseness characterize the lines, which are frequently embellished with very effective figures such as, "passion shatters reason's tower," and, "noblest minds have finest feelings, quivering strings a breath can move, and the gospel's sweet revealings tune them with the key of love."

We regret that President Penrose was made to suffer so keenly, but if such things come only through tribulation, then our gain has been so great that we feel deeply how incomplete the hymnology of the Latter-day Saints would be without this soul-searching and comforting hymn.

We pass now to the most popular of Elder Penrose's hymns, "O, ye mountains high." This hymn, written in England, in 1854, was born of emotional stress.

For ten years, Elder Penrose had confidently looked forward to the time when he should gather with the Saints. He had nearly realized his desire, several times, when something would occur to thwart his plans. At a moment when he felt sure of his release, he was told that he could not yet be spared. Disappointment, coupled with a deep yearning for that Zion which must a little longer be denied him, quickened his imagination and he wrote, "O, ye mountains high," before seeing America. Truly, his imagination had been assisted by descriptions that fell from the lips of the elders, as well as by the photographs they carried to show to persons in distant parts; even so, the writing of this hymn must always be a marvel and a wonder.

The hymn came to the author as he walked along an English country road. It made small impression upon the English Saints to whom he read it, as they had no experience to which they might relate it, but whatever of interest it lacked for them has been made up many times by the deep interest and love felt for it by the Saints in the mountains where it has always been a great favorite.

The first stanza, in all probability, makes the largest appeal

as it combines, in lofty words, a description of the mountains with a feeling of devotion and admiration for Zion and her ideals. Two things come to the fore in this stanza; the concrete particulars that go to make up the natural environment, and the deep-seated longing of the poet to be in Zion. Note how full of anticipation the lines, "Now my own mountain home, unto thee I have come, all my fond hopes are centered in thee."

In the second stanza, there is an admission that the great and the wise of the earth would not see all the beauties of Zion, for they must be seen in part by the eye of the spirit.

The third stanza gives promise of Zion rising in divine splendor to become the city set upon a hill whose beauty cannot bo hidden from the rest of the world.

The fourth stanza promises deliverance from oppressors, a promise that must have heartened the Saints, as they no doubt felt keenly the persecution of which they were constantly victims.

There are persons who occasionally suggest that the language of the third stanza, reading, "On the necks of thy foes thou shalt tread," is severe. We have even heard people express the opinion that this line has no reference to the foes of the Church, but refers to human weakness which each individual must seek to overcome. If we may be permitted to intrude our own opinion at this point, it is, that we regard these lines, and some others in the poem, as an expression growing out of a period of bitter persecution of the Saints, and, while we rejoice that such a period is behind us, we do not object to recognizing that it once existed nor that its traces are found in our literature for it is as much the function of literature to embalm the past as it is to bespeak the future.

One of the marked beauties of this hymn, from a literary standpoint, is found in the very effective climaxes, at the close of each stanza, carrying forth the emotional message of the hymn, love of Zion. Let us list them so we may better judge their quality.

"Now my own mountain home, unto thee I have come,
All my fond hopes are centered in thee."

"Though thou wert forced to fly to thy chambers on high,
Yet we'll share joy and sorrow with thee."

"Soon thy towers shall shine with a splendor divine
And eternal thy glory shall be."

"In thy temples we'll bend, all thy rights we'll defend,
And our home shall be ever with thee."

President Penrose's most exquisite hymn is perhaps, "Blow

gently, ye wild winds," sung to the popular air, "Flow gently, sweet Afton."

Its author had been in the valleys a very short time when a mission returned him to his native land. He had left his family in destitute circumstances, in Logan, and the memory of winds that had partly demolished a home in Farmington, where he once lived, haunted him, and as a result of great anxiety for his loved ones at home came this very beautiful hymn.

It is one of the choice poems of "Mormon" literature, and confirms beyond the possibility of a doubt President Penrose's right to be called a poet.

We insert the hymn, and then ask the reader to note the beauty and delicacy of the images that convey the content of the poem.

Blow gently, ye wild winds with frost in your breath,
That smite the glad stream with the chill hand of death,
When shrieking and fierce o'er the mountains ye come,
Blow gently, I pray, on my loved ones at home!

Thou ice-crowned King Winter, with storms at thy side,
Thou white-breasted Snowdrift, the stern monarch's bride,
While binding the sunshine and chilling the air,
Be gentle in Utah, my loved ones are there!

Fell Demon of Pain, with merciless eye,
Look not on my dwelling, pass hastily by;
Thou wrinkle-browed Want; keep away from my door,
That thy shadow may fall on my loved ones no more.

Go, rosy-faced Laughter on pinions of light,
Take Health, thy companion, to share in thy flight,
Diffuse through my rude cot a life-giving bloom,
And dimple the cheeks of my loved ones at home.

Bright Angel of Gladness, so calm, yet so strong,
Sweet Spirit of Hope, as thou glidest along
On thy mission of peace to the souls who are tried,
O, rest for awhile where my loved ones reside!

Bid Fear, Doubt and Sadness forever depart,
And dry up the tear-drop that Mem'ry may start.
Then point to the time when the wand'rer shall come,
And press to his fond heart the loved ones at home!

John Ruskin has always been noted for his epithets, a compound adjective most effective in descriptive literature; yet, much as we admire the epithets of John Ruskin, we have equal admiration for their use by President Penrose as found in "Blow gently, ye wild winds." Let us note some of them: ice-crowned King

Winter, white-breasted Snowdrift, wrinkle-browed Want, rosy-faced Laughter, and yet there are others. As memories of the wind storms in the mountains revive in President Penrose's mind, his thoughts go out in all tenderness to his wife and children as he calls to the wild winds with "frost in your breath" to "be gentle in Utah, my loved ones are there." After he has expressed his fear lest they should be too rudely visited by the winds of heaven, and should know the "fell Demon of Pain and wrinkle-browed Want," he implores the Angel of Gladness and the Spirit of Hope, on their mission of peace, to rest for a while where his loved ones reside.

Surely no wife or children in Israel ever received a more beautiful message from their beloved companion and father, abroad, seeking for the salvation of his fellowmen, than that which came to the wife and children of President Penrose.

### QUESTIONS AND PROBLEMS

1. Under what circumstances was "School thy feelings," written?

2. Prove the statement that "there is power in the cool, collected mind."

3. Why is it necessary that "we hear defense before deciding?"

4. Relate some circumstance that goes to show that "time's a friend to innocence."

5. Prove that "noblest minds have finest feelings."

6. Under what circumstances was "O, ye mountains high" written?

7. Select the concrete particulars in the first stanza that make real the author's description of Zion.

8. Select the passages that bring out the emotional content of the hymn, or, in other words, those passages that show his devotion and love for Zion.

9. Under what circumstances was "Blow gently, ye wild winds" written?

10. Select a group of ten figures of speech in the hymn that appeal to you.

11. Select a group of compound adjectives or epithets that add to the effectiveness of the style.

12. Select a group of lines that indicate Elder Penrose's tender solicitude for his family.

LESSON IV

# Social Service.

(Fourth Week in September)

## THE PUBLIC SCHOOL SYSTEM

The public school system, as now organized, consists of kindergarten schools for children under six years of age, elementary schools of six grades, junior high schools of three grades, senior high schools of three grades, and state colleges, normal schools and universities. These higher institutions provide a variety of professional education for graduates of senior high schools and for special students over eighteen years of age who are able to do some of the work offered by them.

At present kindergarten schools are not generally maintained, except in cities. The session is a half day only, and the work is less formal than that provided for older pupils.

The elementary school is universal. Until recently it consisted of eight grades. In most places, however, the seventh, and eighth grades have been joined with the ninth, and organized as a junior high school, also called in some states an intermediate school. The plan of having one teacher in charge of a room all day and doing all, or nearly all of the teaching given to one group of pupils is now generally confined to the first six grades. In the junior high school teachers are allowed to specialize in some degree through the privilege of teaching the same subject or closely related group of subjects to different classes of pupils, instead of teaching all subjects to one group of pupils. While some subjects, such as English, geography and arithmetic, are required of all pupils, there is opportunity for pupils to choose among other subjects, such as manual training, modern language and algebra. Thus the school aims to fit more nearly the varying abilities, needs, and ambitions of pupils. The senior high school corresponds to what has been called "the high school," with the first of the four years (the ninth grade) taken away. Here all teachers work by departments of study, such as English, mathematics, biological sciences, physical sciences, social sciences. Very little of the work is prescribed for every pupil, only such universally necessary studies as English, citizenship and American government, and something in hygiene and physical education. This does not mean that a pupil should be allowed to elect studies haphazardly. There should be system and purpose in the studies selected by or for each pupil. Election of studies by

high school pupils should be conditioned upon approval of teachers and parents.

In Utah recently there has developed a system of year-round supervision of health, vocational and civic activities of pupils between the ages of twelve and eighteen years; also a plan of part-time school education for youths who are excused from regular high school attendance to enter employment. The purpose of this new law is to insure cultivation of good health and moral habits, to eliminate idleness and encourage vocational training—in so far as attainment of these ends is possible.

College education refers properly to the four years of study next above the high school. These years of study may be either general or technical. General studies usually pass under the name of arts or general science; technical studies may be in agriculture, commerce, education, engineering or home economics. In a four year's college course some closely related general studies are taken with the technical work. Schools of law require at least one and schools of medicine at least two years of preliminary college work before entering upon technical studies. In both of these professions three or four years of college study is desirable as a basis for professional study and practice.

University education proper is that professional study and research which comes after college education. The major portion of the work of our western state universities is college grade work. Only a few of the great educational institutions in America, such as Harvard, Columbia, and Johns Hopkins, are occupied primarily with real university work.

### QUESTIONS AND EXERCISES

1. Why are there few kindergarten schools in rural districts?
2. Are kindergarten schools more necessary in cities than in the country? Why or why not?
3. What are the advantages of shortening the elementary school and creating a junior high school department?
4. If a pupil is to study a modern language when should he begin this study? Why?
5. How can it be determined what studies any particular senior high school pupil should take, in addition to those prescribed by the school?
6. What facts should be taken into account in determining what college a youth should enter?

Note: Class teachers should look up the school laws of the state and be prepared to discuss them with the class. Consult the state Board of Education.

# MOTHERS AND DAUGHTERS, LISTEN!

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**Our motto: A permanently cured and satisfied patient is the best advertisement for Our Natural Curative Methods of Treatment.**

### A WORD ABOUT OUR METHOD OF TREATING

We want to lay stress on the fact that we treat all patients personally. All letters are opened by us personally and what our patients say to us in their letters is absolutely sacred. The Head Physician individually replies to each patient; and uses no form letters. His obligations in treating by mail are just as sacred to him as if he sat by your bedside or you were in his private consulting room. Our course is not in any sense of the word a simple case in mere common Physical Culture. It is infinitely more. It is a scientific application of Natural Curative Methods of Treatment to the individual needs and requirements of every patient placing himself or herself in our care for professional treatment and attention.

### OUR OPINION OF YOUR CASE FREE

With a copy of our book, we will send you, also without cost or obligation, a diagnosis blank. If your health is not just what it should be or if you are a chronic invalid, no matter what disease you are troubled with whatsoever, all we ask is that you fill out the diagnosis blank; omit no detail. When you return the diagnosis blank, we will then make a thorough and searching study of your case. If we can be of any help to you, we will write and tell you. We shall be equally frank if we find that we cannot be of help to you. In others words, we will give you the benefit of our expert medical opinion without any cost or obligation to you. After receiving our reply to your diagnosis blank then you can use your own judgment as to whether you wish to take up our treatment and avail yourself of our professional attention.

### CORRESPONDENCE TREATMENT

Several Governors in the U. S. have introduced Bills of late to establish correspondence courses to educate young men and women who are forced to work and cannot go to College. All honor to them, say many editors. **The Drugless Health School** is doing along HEALTH lines, and for the TREATMENT OF DISEASE what the Governors mean to have done along educational lines. HERE FOLLOWS A SAMPLE:

### "MY HEART IS FULL OF GRATITUDE AND HAPPINESS EVERY DAY"

That is the closing sentence of a letter from a young woman who had had years of disease and many doctors almost from infancy, at great cost, more than $1,000, but with no improvement till she consulted us. She paid us but very little money. No one ever expected to see this young yoman CURED. She is now happily married and has a beautiful healthy child.

So WHILE THERE'S LIFE there's HOPE, **if right treatment can be had.** Then think for a moment of how many men, women, boys and girls are right now in the identical same sad, down and out condition, really hopeless condition for want of the right treatment as yet unknown to them just as this young woman found herself in before consulting us by mail.

### STOMACH ULCERS; WEDDING INSTEAD OF FUNERAL. JUST A SAMPLE

Trained Nurse Even Unable to Treat Herself for Stomach Ulcers. She was taken sick and grew worse under medical tratment in hospital. After three weeks there she found no improvement, and went home to die. At this stage the Natural Methods of Healing were applied in her case. She was vomiting everything she tried to eat, vomiting blood, and was a most tortured sufferer, indeed. She had rapidly lost flesh, of course. Under the right treatment she was soon convalescent, free from pain, eating with pleasure and enjoyment, and some time later was married. In this experience with A REAL DOCTOR she actually learned more about FOOD AND FEEDING, about stomachs and rational treatment, than during all her years of training and nursing under ordinary medical treatment; and the cost was far less than she had paid for hospital and other treatment, all of which was hurrying her to the grave!

### NATURE CURE SAVED MY LIFE. ANOTHER SAMPLE OF A VERY SICK WOMAN

"Three of the best physicians told me I would be compelled to have an operation for **APPENDICITIS.** Nevertheless I have had no pain or indication of it since following advices in Natural Methods of Healing eight years ago. It has been nothing less than a 'Godsend' to me." Hundreds of all kinds of cases of absolutely satisfied and astonished patients could be cited.

**THE CURE FOR APPENDICITIS, BAD TONSILS AND ADENOIDS** is not obtained by **cutting** them out but by **CLEANING** them out. You can do this yourself under our positive careful directions by mail. Avoid the pain, trouble, worry, cost and risk of a needless operation. In more than thirty years practice our mother institute of Natural Methods of Healing has not had one single

case requiring an operation for appendicitis, nor one recurring—and will absolutely not be necessary if our simple methods are followed.

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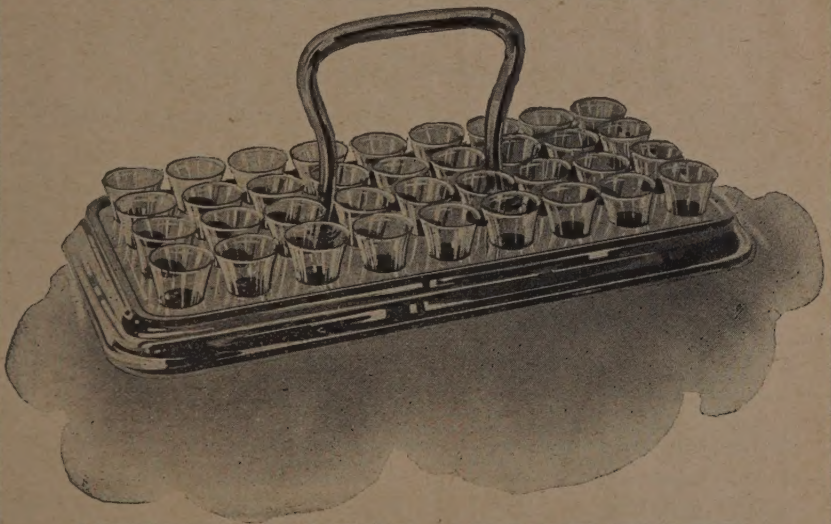

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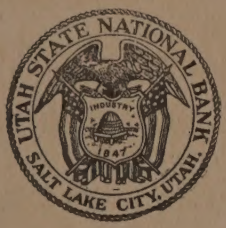


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